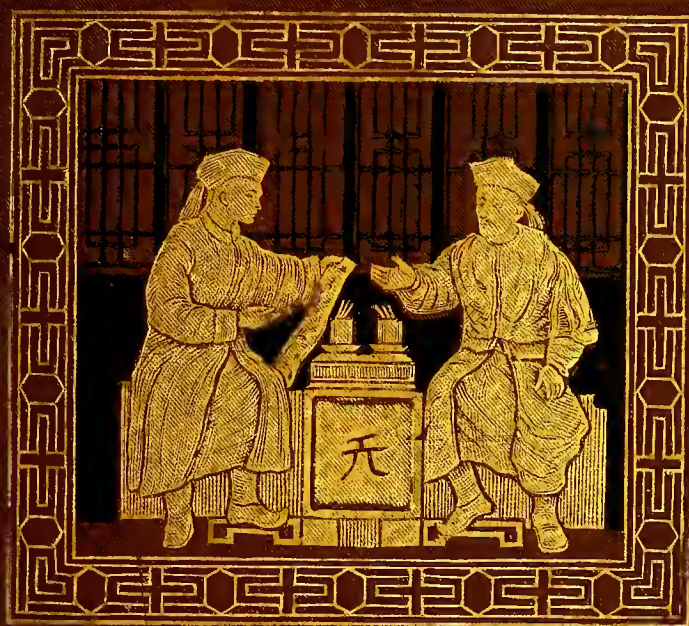


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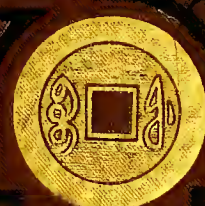


# CHINA'S MILLIONS.

以便設耳



耶和華以拉






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# Copy of a Chinese Scroll, representing an Ancestral Hall.



THE original Scroll is in the possession of the CHINA INLAND MISSION. It is of large size, measuring five feet in length and nearly three feet in width. As an illustration of Ancestral Worship (the principal religion of the Chinese), and as a memorial of Missionary success, it is a deeply interesting object. The accompanying copy is almost a *fac-simile* of the original.

A brief account of this Scroll will not be without interest to those who are concerned about the spiritual condition of China.

Seven Ancestral Tablets are represented. The large tablet in the centre is supposed to contain the spirits of all the ancestors of the three generations represented by the tablets on the right.

Each of the other tablets is supposed to contain the spirit of the deceased person whose name it bears.

## THE TABLETS ON THE RIGHT.

The three tablets on the right represent three generations—viz., father, son and grandson.

The highest tablet on the right represents the spirit of Yuh-ke, who died in 1825, aged 59 years, never having had an opportunity to hear the Gospel.

The next below, represents the spirit of his son who died in 1827, aged 30 years. He also had never heard the Gospel.

The one below that, the lowest, represents the grandson, who died in 1850, aged 25 years.

## THE TABLETS ON THE LEFT.

The highest on the left represents the wife of Yuh-ke. She died in 1816, aged 48 years.

The lowest tablet on the left represents the wife of the grandson. She died the same year as her husband, in 1850, aged 27 years.

## THE BLANK TABLET.

This is the most interesting feature of the Scroll. It was intended that this tablet should receive, at her death, the name of Mrs. Wōng, the widow of the man whose tablet is in the corresponding position on the opposite side; but she heard the Gospel at the China Inland Mission Station at Shao-hing, she received the word, gave satisfactory evidence of conversion, and was baptised in February, 1869, being then in the 68th year of her age.

The Scroll belonged to her, and at the beginning of every year had been taken out and hung up in the front hall, and worshipped by all the relatives who came to pay the complimentary visits usual at that season. For 15 successive years—viz., from 1853 to the beginning of 1868—this particular Scroll was thus worshipped. After her conversion, she gave the scroll, and a large number of idols and other things used for idolatrous purposes, to Mr. J. W. STEVENSON.

Mrs. Wōng lived for ten years after her profession of faith in Christ. When visited by Miss MURRAY, at the end of August, 1878, she was aware that her end was near, but her mind was in perfect peace. Some of her friends pleaded with her to pray to the idols, but she replied, "No, No, I trust in Jesus, and hope soon to be in heaven." When visited again, she was unable to speak; but in answer to questions, her happy smiles indicated that all was well, and in the early days of September, 1878, she entered into rest.

Had she died a heathen, the blank tablet would have received her name, but now it remains, and will remain, a blank tablet.

That tablet should speak to all who look upon it. In the light of this explanation, it tells—that the Gospel is the power of God unto salvation; it tells—that the labours of the Missionary in making that Gospel known have not been in vain; it tells—of a soul saved, a name written in heaven, a record not where it was expected to be, but,—through the mercy of God—in the Lamb's book of life.

The other six tablets, bearing the names of those who died in heathen darkness, should also speak to all who look upon them. They represent but one family, but that family is typical of millions more who have passed into eternity in the same darkness, because without the knowledge of Him, who alone is the Light of the World. Millions more, year by year, are still following them to the grave, alike ignorant of the blessed truth, that "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." But the solemn question arises, "How shall they believe in Him of whom they have not heard? and how shall they hear without a preacher?"



# Ancestral Worship.



VERY valuable paper on Ancestral Worship, showing its nature, and how universally it is practised, was read by the REV. M. T. YATES, D.D., before the Missionary Conference held at Shanghai in May, 1877, and appears in that treasury of information on all subjects connected with Missionary work in China, the Report of the Shanghai Conference.\*

The following extracts are from that paper:—

"All who give the subject careful attention, will be forced to the conclusion that Ancestral Worship, and not filial piety so called, is the principal religion of the Chinese; it being the only system that unites all classes, and calls forth anything like deep feeling. Practically, all the other systems are merely its adjuncts; for it was inculcated by Confucius and his commentators: and the Taoist and Buddhist priests, while they have their separate and distinct systems, devote most of their time and attention, ostensibly, to the more profitable business of propitiating the spirits of the departed, in order to preserve harmony and goodwill between the living and the dead. These sacerdotal functions consist in convincing their adherents, that sickness and all other calamities are punishments inflicted for their inattention to the

comfort of the dead, and in performing the necessary services to ameliorate the condition of the dead, and to restore tranquillity to the living. . . .

"As a system, Ancestral Worship is tenfold more potent for keeping the people in darkness, than all the idols in the land, not connected with it. Its *essence* is *Feng Shui*—that intangible but all powerful weapon, which is wielded by high and low, against changes in established customs and practices, and which is the great bar to progress and civilization.

"By its deadening influence the nation has been kept, for ages, looking backward and downward, instead of forward and upward.

## COST OF ANCESTRAL WORSHIP.

Dr. YATES says:—"The amount of money expended annually in the eighteen provinces, in endeavouring, according to the theories of the priests, to appease or keep quiet the millions who have long since passed away, is something *astounding*. I have endeavoured to collect some statistics on the subject, which, while I do not claim for them accuracy, may serve as an approximate estimate of the amount of money thus appropriated."

Dr. YATES gives some calculations and estimates that the enormous sum of \$151,752,000 [more than £30,000,000 sterling] is annually expended to quiet the spirits of the dead, and adds:—"It is evident, then, to all who know the Chinese, that the large amount expended for the dead, is not prompted by a spirit of true charity, or mainly by filial pity, but by servile fear. The living are the slaves of the dead."

"No one who understands the working of the Chinese mind, and the motives by which they are actuated, can feel ought but the deepest sympathy for a people, who live in an atmosphere impregnated with the spirits of past generations, of which they stand in constant dread."

"There is no other heaven, or state of rest, predicated of any of the Chinese systems of religion, than that of exemption from punishment."

Professor LEGGE, in his excellent Lectures on "The Religions of China," says:—"To serve its own mercenary purposes. Taoism seems to convert the souls of all the dead into malevolent spirits, and to cause what is done by their descendants for them to be done from fear and not from love."

These extracts are sufficient to show how deeply the people of China need the knowledge of Him who hath brought life and immortality to light through the Gospel. In the light of that Gospel the Christian can sing:—

"Give me the wings of faith to rise  
Within the veil, and see  
The saints above, how great their joys,  
How great their glories be."

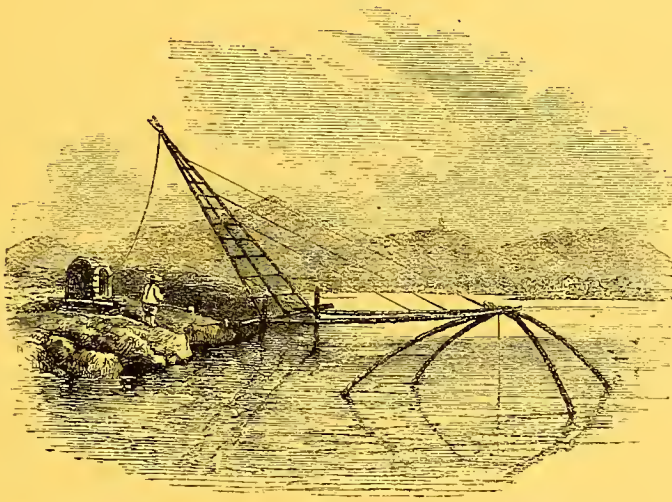
The study of the Ancestral Worship of the Chinese is one of deep and painful interest. In contrast with such appalling ignorance and superstition concerning the life to come, how bright is the testimony of the "sure word"—"Blessed are the dead which die in the Lord." "What are these which are arrayed in white robes? and whence came they?" And I said unto him, "Sir, thou knowest." And he said to me, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple; and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

\* This Report may be had from the Office of the "China Inland Mission," 6, Pyrland Road, London, N. Price 6s.

# CHINA'S MILLIONS.

EDITED BY

J. HUDSON TAYLOR, M.R.C.S., F.R.G.S.



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1880.

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LONDON :

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## Introduction.



BRIEF sketch of the progress of the work of the China Inland Mission may perhaps form the most acceptable introduction to another volume of CHINA'S MILLIONS. The space available will allow but little more than a bare grouping of facts.

Though Protestant Missions were commenced in China early in the present century, there were in

1865

only about ninety Protestant missionaries in China. These were in the six sea-board provinces, and in Hu-peh. Allowing to each missionary a population equal to the population of York, Canterbury, Oxford, Cambridge, Durham, Exeter, Lincoln, and Ripon, put all together, it was estimated that there would be about 185 millions in these seven provinces, "utterly and hopelessly beyond the reach of the Gospel." \*

The other eleven provinces of China, containing together about 197 millions of inhabitants, were without one resident Protestant missionary. To carry the Gospel into these provinces, and the more inland portions of other provinces, the China Inland Mission was formed. In

1866

a large party of missionaries, in connection with the Mission, entered China, and joined others who had preceded them. By the end of this year the Mission had Stations and Out-stations as under :—

CHEH-KIANG PROVINCE :—NING-PO, HO-ZI, K'ONG-P'U, FUNG-HWA, SHAO-HING, AND HANG-CHAU.

In successive years Stations and Out-stations were opened as under :—

1867.

CHEH-KIANG PROVINCE :—SIAO-SHAN, T'AI-CHAU, AND WUN-CHAU.  
KIANG-SU                   "                   NAN-KIN.

1868.

CHEH-KIANG PROVINCE :—K'ONG-DEO, NING HAI.                   KIANG-SU PROVINCE :—YANG-CHAU.

1869.

CHEH-KIANG PROVINCE :—SHING-HIEN, HWANG-YEN.                   KIANG-SU PROVINCE :—CHIN-KIANG, TS'ING-KIANG-P'U.  
GAN-HWUY                   "                   GAN-K'ING.                   KIANG-SI                   "                   KIU-KIANG.

1870.

1871.

1872.

CHEH-KIANG PROVINCE :—SIN-CH'ANG, LAN-K'I, LIH-DZO.—GAN-KIH, DI-P'U.—KIU-CHAU.

1873.

CHEH-KIANG PROVINCE :—KY'I-K'EO, T'IENT'AI, KY'I-'O, DIEN-TSI, SIEN-NGAN, and TSONG-KO-BU.  
KIANG-SU                   "                   NORTH T'AI-CHAU.                   GAN-HWUY PROVINCE :—WU-HU and TA-T'UNG.  
KIANG-SI PROVINCE :—TA-KU-T'ANG.

\* "China : its Spiritual Needs and Claims," by J. Hudson Taylor.

## 1874.

CHEH-KIANG PROVINCE :—YU-HANG, SI-TIEN, SIEN-KÜ, T'AI-P'ING HIEN, and P'ING YANG.  
 GAN-HWUY               "       T'AI-P'ING FU, NING-KWOH, and CH'I-CHAU.  
 HU-PEH                 "       WU-CH'ANG.

At the end of 1874 the Mission band, which had been receiving accessions from year to year, had increased to twenty-one missionaries and fifteen wives of missionaries. There were also seventy male native assistants, and six Bible-women. In the year

## 1875

great advances were made. At the beginning of this year an appeal for prayer was put forth that during the year eighteen men might be raised up for the work of evangelization in the nine provinces which were still without Protestant missionaries. These prayers were answered, and though all did not proceed to China immediately, eleven new missionaries were added to the number of labourers during the year. Missionary journeys were taken in the provinces of HU-NAN and HO-NAN; and eight stations were opened as under :—

CHEH-KIANG PROVINCE :—KIN-HWA, MC-KO, BING-SHU, SIAO-WONG-MIAO, CH'U-CHIAU, and DONG-LING.  
 GAN-HWUY               "       HWUY-CHAU.       BURMAH :—BHAMÔ. In

## 1876

missionary journeys were taken in the provinces of KAN-SUH, SHEN-SI, and SHAN-SI. The following Stations were also opened :—

CHEH-KIANG PROVINCE :—DÖN-DEO and YANG-FU-MIAO.  
 HU-PEH                 "       I-CHANG.

Thirteen additional missionaries went out this year. During the year

## 1877,

missionary journeys were taken in four more of the unevangelized provinces, viz., KWEI-CHAU, SI-CH'UEN, YUN-NAN, and KWANG-SI; and stations were opened as under :—

CHEH-KIANG PROVINCE :—YIH-KO-CHUEN, YUH-SHAN and SÖN-DEO-TENG.  
 KIANG-SI               "       HU-K'EO.  
 KWEI-CHAU           "       KWEI-YANG.  
 SI-CH'UEN           "       CH'UNG-K'ING.  
 SHAN-SI              "       T'AI-YUEN.

## 1878.

## 1879.

CHEH-KIANG PROVINCE :—LOH-TSING and CH'ANG-SHAN.  
 KIANG-SI               "       HO-K'EO and KWEI-K'I.  
 HU-PEH                "       FAN-CH'ENG.  
 KAN-SUH               "       T'SIN-CHAU.

KAN-SUH PROVINCE :—T'S'EH-CHAU.  
 SHAN-SI               "       P'ING-YANG.  
 SHAN-TUNG           "       CHE-FU.  
 SHEN-SI               "       HAN-CHUNG.

Eighteen additional missionaries went out this year. Nine additional missionaries went out this year.

Missionary itinerations were also carried on in several provinces during 1878, 1879, particulars of which have appeared in CHINA'S MILLIONS.

## 1880.

During this year Messrs. Cameron and Pigott travelled extensively in North China. Missionary journeys were also taken by Mr. Parrott and Mr. Hunt in Ho-nan; by Mr. Baller and party through Hu-nan; by Mr. Broumton and Mr. Trench in Yun-nan; by Mr. Easton in Kan-suh; by Messrs. Riley and Clarke in Si-ch'uen; and by Mr. Hudson Taylor and others in various parts of China.

A most interesting feature of the work of this year is the beginning of work among the women of Western China. For the first time in the history of Missions in China, European ladies have entered the provinces of SHEN-SI, SI-CH'UEN, and KWEI-CHAU. Though the first foreign adies ever seen in Western China, they have been enabled to settle quietly and to carry on their work without molestation. Large numbers of Chinese women have visited them.

Two of these ladies (Miss Wilson and Miss Faussett) travelled from Wu-chang to Han-chung,

in the province of Shen-si, a distance of about 1,000 miles on the river Han, without European escort. The journey took nearly three months, viz., from February 28th to May 21st, and was safely accomplished. Upon arriving at Han-chung they found Mr. and Mrs. King working amidst much encouragement, and almost immediately they had abundant openings for work among the women and children. At this, the last opened station of the Mission, much success has been vouchsafed, and already tidings have reached us that twenty persons have been baptized. These are the firstfruits of Protestant missions among the 10,000,000 of Shen-si. Ten additional missionaries left for China this year. The Mission staff now consists of 70 missionaries, and 26 wives of missionaries, and about 100 native helpers, viz., pastors, evangelists, colporteurs, etc.

The Mission has now 70 stations; these are situated in eleven provinces, and itinerant work has been more or less carried on for several years in four other provinces. God has not only given our brethren access to the people, but He has blessed the Word preached, and about a thousand have, it is believed, been brought to the knowledge of the truth.

We must not close this brief sketch of the work of the Mission without giving an extract from the Reports of Her Majesty's Consuls in China, presented to Parliament this year, and recently published: CHINA, No. 3 (1880). In the Report from Han-kow, Charles Alabaster, Esq., one of Her Majesty's Consuls, says:—

"Numerous parties have gone inland, either on business or pleasure, and the invariable testimony of all has been, that although the conveniences and comforts of European travel along established routes are not to be met with, you can travel through China as easily and safely as you can in Europe when and where you leave the main road."

"Apart from this increased care on the part of the Mandarins, this improved state of affairs is due to the fact that the natives are becoming more accustomed to the presence of foreigners among them, much of the credit of which belongs to the members of what is called the China Inland Mission, instituted by the Rev. Hudson Taylor, M.R.C.S., some dozen years ago."

"Always on the move, the missionaries of this society have travelled throughout the country, taking hardship and privation as the natural incidents of their profession, and, never attempting to force themselves anywhere, they have managed to make friends everywhere, and, while labouring in their special field as ministers of the Gospel, have accustomed the Chinese to the presence of foreigners among them, and in great measure dispelled the fear of the barbarian which has been the main difficulty with which we have had to contend."

"Not only do the bachelor members of the Mission visit places supposed to be inaccessible to foreigners, but those who are married take their wives with them and settle down with the goodwill of the people in districts far remote from official influence, and get on as comfortably and securely as their brethren of the older Missions under the shadow of a Consular flag and within range of a gun-boat's guns; and, while aiding the foreign merchant by obtaining information regarding the unknown interior of the country and strengthening our relations by increasing our intimacy with the people, this Mission has, at the same time shown the true way of spreading Christianity in China."

Such words from a Consul of experience are no mean testimony to the value of the work of the Mission. If our brethren have been enabled to show by their own residence and journeyings that it is safe both to travel and reside in the far interior of China, and if they have been further enabled to act with the wisdom and kindness needful to gain the good will of the people, it is cause for special thanksgiving. Important results must follow. Such experience will be a powerful call to the Church of Christ to further effort. When in January, 1866, the Rev. W. C. Burns wrote to Mr. Hudson Taylor, he said, in reference to Mr. Taylor's purpose concerning the interior of China:—

"Your plan of seeking to plant two missionaries in each of the [eleven] unoccupied provinces is a noble one; and if, by the help of our God, it is but half accomplished, a great step will have been taken in advance, and the necessities of China will become more visible and claimant in the view of all the Protestant Churches."

Through the blessing of God upon the attempt to carry out that plan, more than half has already been accomplished, and missionaries of the China Inland Mission are now residing in most of the provinces, which but a short time ago were altogether without Protestant missionaries. Such a measure of success as this brief sketch records calls for deepest gratitude. "Blessed be the Lord God, the God of Israel, who only doeth wondrous things; And blessed be His glorious name for ever; And let the whole earth be filled with His glory. Amen and Amen. B. B.



**STATIONS AND OUT-STATIONS OF THE CHINA INLAND MISSION,  
AND NUMBER OF MISSIONARIES IN EACH PROVINCE.**

- CHEH-KIANG.** Area, 35,654 square miles. Population, 26,000,000. Missionaries of the C.I.M., 15.  
 HANG-CHAU, 1866. Siao-shan, 1867. K'ong-deo, 1868. Gan-kih, 1871. Yü-hang, 1874.  
 NING-PO, 1857. K'ong-p'u, 1865. Lih-dzò, 1870.  
 SHAO-HING, 1866. Shing-hien, 1869. Sin-ch'ang, 1870. Sien-ngan, 1873. Ts'ong-ko-bu,  
 1873. Mô-kò, 1875. Bing-shü, 1875. Dön-deo, 1876. Yih-kò-chüen, 1873.  
 FUNG-HWA, 1866. Ho-zi, 1862. Ning-hai, 1868. K'yi-k'eo, 1873. T'ien-t'ai, 1877.  
 Si-tien, 1874. Siao-w'ong-miao, 1875.  
 T'AI-CHAU, 1867. Hwang-yen, 1869. K'yi-'ò, 1873. Dien-tsi, 1873. Sien-kü, 1874.  
 T'ai-p'ing, 1874 Yang-fu-miao, 1876.  
 WUN-CHAU, 1867. P'ing-yang, 1874. Ch'u-chau, 1875. Dong-liang, 1875. Loh-tsing, 1878.  
 KIU-CHAU, 1872. Lan-k'i, 1870. Yü-shan, 1877. Ch'ang-shan, 1878.  
 KIN-HWA, 1875.
- KIANG-SU.** Area, 40,140 square miles. Population, 34,000,000. Missionaries of the C.I.M., 8.  
 NAN-KIN, 1867. YANG-CHAU, 1868. Ts'ing-kiang-p'u, 1869. North T'ai-chan, 1873.  
 CHIN-KIANG, 1863. SHANG-HAI, 1873.
- GAN-HWUY.** Area, 54,002 square miles. Population, 17,000,000. Missionaries of the C.I.M., 6.\*  
 GAN-K'ING, 1869. Wu-hu, 1873. Ta-t'ung, 1873. T'ai-p'ing Fu, 1874. Ning-kwoh, 1874.  
 Ch'i-chau, 1874.  
 HWUY-CHAU, 1875.
- KIANG-SI.** Area, 61,580 square miles. Population, 23,000,000. Missionaries of the C.I.M., 1.  
 KIU-KIANG, 1869 (*discontinued*). TA-KU-T'ANG, 1873. Hu-k'eo, 1877. Ho-k'eo, 1878.  
 Kwei-k'i, 1878.
- HU-PEH.** Area, 69,479 square miles. Population, 27,000,000. Missionaries of the C.I.M., 5.  
 WU-CH'ANG, 1874. I-CHANG, 1876. FAN-CHENG, 1878.
- KWEI-CHAU.** Area, 66,758 square miles. Population, 5,000,000. Missionaries of the C.I.M., 4.\*  
 KWEI-YANG, 1877.
- SI-CH'UEN.** Area, 185,052 square miles. Population, 21,000,000. Missionaries of the C.I.M., 4.  
 CH'UNG-K'ING, 1877.
- SHAN-SI.** Area, 65,950 sq. miles. Pop. 14,000,000. (Work begun, 1876.) Missionaries of the C.I.M., 8.  
 TA'I-YUEN, 1877. P'ING-YANG, 1879.
- KAN-SUH.** Area, 40,140 square miles. Population 15,000,000. (Work begun, 1876.) Missionaries of C.I.M., 1.\*  
 TS'IN-CHAU, 1878.
- SHAN-TUNG.** Area, 53,768 square miles. Population, 28,000,000. Missionaries of the C.I.M., 1.  
 CHE-FU, 1879.
- SHEN-SI.** Area, 81,215 sq. miles. Pop. 10,000,000. (Work begun, 1876.) Missionaries of the C.I.M., 3.\*  
 HAN-CHUNG, 1879.
- HO-NAN.** Area, 66,928 square miles. Population, 23,000,000. Missionary Itinerations begun 1875.
- HU-NAN.** Area 83,214 square miles. Population, 18,000,000. Missionary Itinerations begun 1875.
- YUN-NAN.** Area, 122,461 square miles. Population, 5,000,000. Missionary Itinerations begun 1877.
- KWANG-SI.** Area, 77,856 square miles. Population, 7,000,000. Missionary Itinerations begun 1877.
- BURMAH.** BHAMO, 1875. Missionaries of the C.I.M., 2.

\* The only Protestant Missionaries in this province.



China contains about one-third of the entire population of the world ; and words used by the Rev. William Arthur when pleading for India, may with added force be adapted to the larger population of China.

Think of every land where Satan has his seat, and give to them all a part in your prayers. But oh ! think long on the land where a third of Adam's children dwell ! Take a little leisure, and say, Of every three infants, one first sees the light there : to what instruction is it born ? Of every three brides, one offers her vows there : to what affection is she destined ? Of every three families, one spreads its table there : what love unites their circle ? Of every three widows, one is lamenting there : what consolations will soothe her ? Of every three orphan girls, one is wandering there : what charities will protect her ? Of every three men that die, one is departing there : what shore is in his eye ?



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## Map.

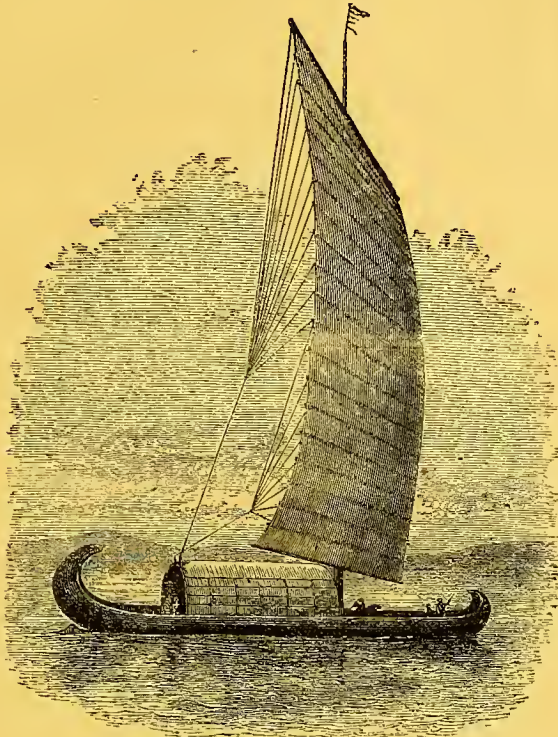
Coloured Map of China, showing Stations of the China Inland Mission.	
<i>(In cloth bound volumes only.)</i>	

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## Montispiere.

Copy of Chinese Scroll, Representing an Ancestral Hall.	
<i>(In cloth bound volumes only.)</i>	

# CHINA'S MILLIONS.



A SI-CH'UEN JUNK. (See page 11.)

## Retrospect and Encouragement.

*"The Lord God will help me; therefore shall I not be confounded; therefore have I set my face like a flint, and I know that I shall not be ashamed."*—ISA. i., 7.

**M**OST HEARTILY do we wish all our readers and friends a Happy New Year, and most sincerely do we thank them for all their prayerful sympathy and loving help. May we be made, during this year, fellow-workers for China's good; and not only fellow-workers, but also workers together with God.

At this period we naturally look back on the past, and forward to the as yet unknown, untried future. And we do well to look to the foundation on which we are building. We live in remarkable times,—times of trial and of danger; and we have no reason to expect matters to become better. Sin abounds, and God's judgments are beginning to be poured out. Evil men and seducers will wax worse and worse. God will, on the one hand, be more and more ignored; and on the other (as in Egypt), will visit national sins with more and more marked and severe national judgments. Then, under these circumstances, are we wise, are we safe to enlarge our work, to spread our borders, to enter

into new and remote fields? Will the needed help and protection, the open doors, the required support be given? We believe they will. We, in our work here, and our friends in their faithful service at home, may say in the words which head this article, "The Lord God will help me; therefore shall I not be confounded; therefore have I set my face like a flint, and I know that I shall not be ashamed."



The promises of God are all yea and amen to the believer, in virtue of his union by faith with the divine Redeemer and Head of the Church. The words quoted above remind us of our LORD Himself, who steadfastly set Himself to go up to Jerusalem; who, undertaking the great work of our redemption, set His face as a flint, and *knew* that He should not be ashamed. Nor was He: crucified in weakness He was raised by the power of God, and highly exalted "far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come." He who had so willingly abased Himself was made Head over all things, all power (authority) being "given to Him in heaven and on earth;" and as possessed of this authority, He has been given to His Church as its Head. To each one of us He says, "Lo, I am with you always." Having, therefore, such promises, should not we be always confident, as was the Apostle Paul of old? And should not we go forward in the Lord's work, exclaiming in each difficulty, "The Lord GOD *will* help me; therefore shall I not be confounded; therefore have I set my face like a flint, and *I KNOW that I shall not be ashamed?*"

It was in this assured confidence that the CHINA INLAND MISSION was projected and formed, and the work of the Mission commenced. In March, 1865, we wrote in the pamphlet, "China, its Spiritual Need and Claims," a review of the extent, population, and spiritual destitution of China, and then continued:—

"Surely the claims of an empire like this should be not only admitted, but realized. Shall not the eternal interests of one-third of our race stir the deepest sympathies of our nature, the most strenuous efforts of our blood-bought powers? Shall not the low wail of helpless, hopeless misery, arising from half the heathen world, pierce our sluggish ear, and rouse us—spirit, soul, and body—to one mighty, continued, unconquerable effort for China's weal; that, strong in God's strength, and in the power of His might, we may snatch the prey from the hand of the mighty, may pluck these brands from the everlasting burnings, and rescue these captives from the thralldom of sin and Satan, to grace the triumphs of our sovereign King, and to shine for ever as stars in His diadem?"

"Beloved brothers and sisters, we cannot but believe that the contemplation of the solemn facts we have laid before you has awakened in each one the heartfelt prayer, 'Lord, what wilt Thou have *me* to do, that Thy name may be hallowed, Thy kingdom come, and Thy will be done in China?' It is the prayerful consideration of these facts, and the deepening realization of China's awful destitution of all that can make man truly happy, that constrain the writer, by every means in his power, to lay its claims as a heavy burden upon the hearts of those who have already experienced the power of the blood of Christ; and to seek from the Lord the men and the means to carry the Gospel into every province of this benighted land. We have to do with Him who is the Lord of all power and might, whose arm is not shortened that it cannot save, whose ear is not heavy that it cannot hear; with Him whose unchanging word directs us to ask

and receive that our joy may be full; to open our mouths wide that He may fill them. And we do well to remember that this gracious God, who has condescended to place His almighty power at the command of believing prayer, looks not lightly upon the blood-guiltiness of those who neglect to avail themselves of it for the benefit of the perishing; for He it is who has said, '*If thou forbear to deliver them that are drawn unto drath, and those that are ready to be slain; if thou sayest, Behold, we knew it not; doth not He that pondereth the heart consider it? and He that keepeth thy soul, doth not He know it? and shall not He render to every man according to His works?*' (Prov. xxiv. 11, 12.)

"Feeling, on the one hand, the solemn responsibilities that rest upon us, and on the other, the gracious encouragements which meet us everywhere in the Word of God, we do not hesitate to ask the great Lord of the harvest to call forth—to *thrust forth*—at least twenty-four Europeans, and twenty-four native evangelists, to plant the standard of the Cross in the eleven unevangelized provinces of China Proper and in Chinese Tartary. To those who have not been called to prove the faithfulness of the covenant-keeping God, in supplying in answer to prayer alone, the pecuniary needs of His servants, it might seem a hazardous experiment to send twenty-four evangelists to a distant heathen land, with 'ONLY God to look to.' But in one whose privilege it has been for many years past to put that God to the test, in various circumstances—at home and abroad, by land and by sea, in sickness and in health, in necessities, in dangers, and at the gates of death—such apprehensions would be wholly inexcusable."

And in the second edition published two years later we added the note:—

"The experiences of the last two years at home, on the mighty deep, and in China, have so deepened our realization of China's overwhelming needs, and of God's willingness to supply those

needs, that we already feel constrained to plead for many times this number of willing, skilful men, to become the messengers of God's love to this poor, poor, perishing people (Nov. 1867)."

Later on in the same pamphlet, after giving several incidents of missionary life and service in which God's providential help and care were very manifest, we wrote:—

"Many other incidents might be given, all tending to show that, in the absence of ordinary means, God can and does help His servants in their difficulties. Let but devoted labourers be found, who will prove faithful to God, and there is no reason to fear that God will not prove faithful to them. He will set before them an open door, and will esteem them of more value than the sparrows and the lilies which He feeds and clothes. He will be with them in danger, in difficulty, in perplexity; and while they may be perfect weakness, He will work in them mightily. They may cast their bread upon the waters, but His word shall not return unto Him void, but shall accomplish that which He pleases, and shall prosper in the thing whereto He sends it.

"We trust that the instances given above of God's direct interposition in times of peril and need, will suffice to prove to our readers that our expectation and our hope that GOD WILL PROVIDE both the men and the means for carrying His blessed Gospel into each of the unevangelized provinces of China Proper and into Chinese Tartary are well founded. It is upon past Ebenezers that we would build our Jehovah-Jireh. 'They that know Thy name will put their trust in Thee.'

"It only remains for us to lay before our readers the plans which, after much prayer and conference, seem to us most adapted to bring about the desired results.

"And first, as to the labourers themselves. As in the beginning of the Gospel there was need of and work for a Paul, an Apollos, a Luke, and also of those who were manifestly 'unlearned and ignorant,' but of whom men 'took knowledge that they had been with Jesus,' so it is now. While it is true that the Lord can sanctify and use every talent that He has bestowed, He also can and does choose 'the foolish things of the world to confound the wise, and the weak things of the world to confound the things which are mighty.' Among those referred to above as having already gone out, some have had special philological talent, others have had deeper acquaintance with God's Word and more matured Christian experience, but each one, we believe, has been qualified for that sphere of service which the Lord intends him or her to occupy. So we expect it will be. We have shown above that many of the spoken languages of China are easy of acquisition, and that the mass of the people can neither read nor write, so that persons of moderate ability and limited



attainments are not precluded from engaging in the work; and we shall most gladly enter into correspondence with any such who may feel called to it. At the same time, there is ample scope for the exercise of the highest talent that can be laid upon the altar of God. Nay, more, there is an urgent call for men filled with love to God, whose superior education will enable them to occupy spheres of usefulness into which others could not enter. The proposed field is so extensive, and the need of labourers of every class is so great, that 'the eye cannot say unto the hand, "I have no need of thee," nor again the head to the feet, "I have no need of you."'

"Our work is evangelistic and unsectarian, we desire to win souls for Christ, and the Lord has already given us as helpers, persons from most of the leading denominations of England and Scotland. As to those who feel themselves called to the work, the plan we have been led to adopt, and on which the blessing of God has evidently rested, is as follows. — After correspondence with and about them, personal intercourse has been sought, and every care has been taken to ascertain whether they have been called to and fitted for the work. In order to know them more thoroughly, and to afford them an opportunity of attempting the study of the Chinese language, they have been invited to reside for a longer or shorter time under the writer's own roof, or near to his residence. When the writer, his dear friend Mr. Berger, and other Christian friends, have been satisfied of the fitness of one and another for the work in China, the Lord has been asked to open the way, by sending in necessary outfit and passage money, and has answered prayer, as has been mentioned above. *By God's help we purpose to continue working on the same plan, helping out none who are not personally known*

Fourteen years have passed since the above words were penned—a sufficient time to test the principles on which we proposed to act, and *we have not been put to shame.* Our missionaries and their wives now number, not twenty-four, the number we first hoped for, but eighty-five, and the native helpers are now over one hundred. Besides work in the provinces of CHEH-KIANG, KIANG-SU, HU-PEH, and SHAN-TUNG (in which we have baptized probably about 1,000 converts), we have missionaries and their wives resident in GAN-HWUY, KIANG-SI, SHAN-SI, KAN-SUH, SI-CH'UEN, and KWEI-CHAU (six of the eleven provinces which in 1865 were without resident Protestant missionaries) as well as in Bhamo, Upper Burmah. In the other five provinces, SHEN-SI, HO-NAN, HU-NAN, KWANG-SI, and YUN-NAN, itinerant work has been carried on for several years; and we hope soon to have resident missionaries in several more, and ultimately in all of them.

By this retrospect we are greatly cheered and encouraged, and our confidence in the ability and willingness of God to help in China's evangelisation is increased and confirmed. But when we compare China's vast needs with the whole staff of foreign and native Christian workers, we are distressed at the utter inadequacy of all present attempts. We can only cry to God to incline His people to strengthen every Protestant mission; and for ourselves our prayer now is, that the Lord will double our numbers, and increase our usefulness tenfold. Will not our readers heartily join us in this prayer?

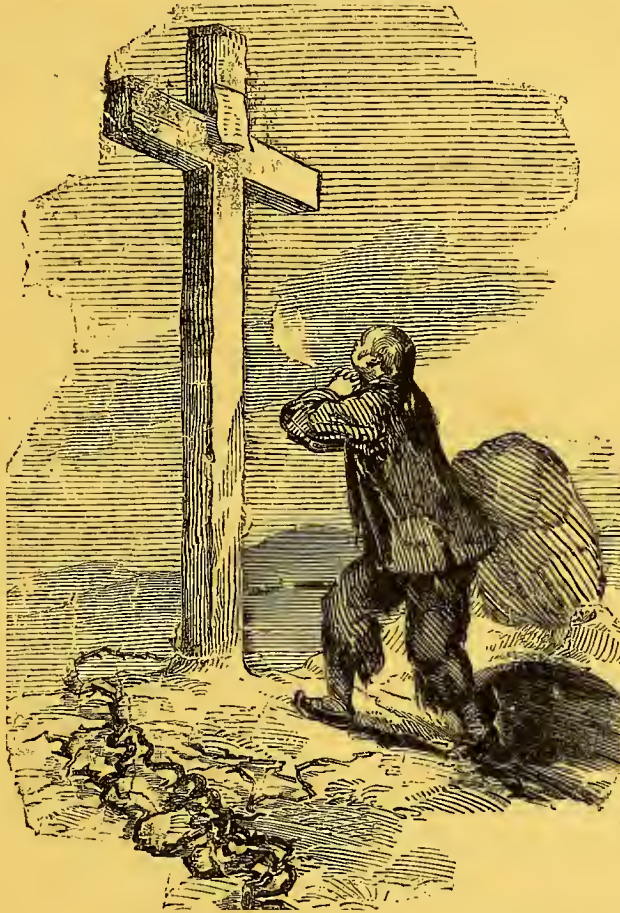
to us and to Christian friends on whose judgment we can rely. The Lord has already given us not a few of the twenty-four labourers for whom many of His people have united with us in asking Him. Mr. G. Stott, and Mr. and Mrs. Stevenson have already sailed for China, others are now studying the language, and many have been led to think of devoting themselves to the work."

"We propose to select one of the large towns or cities easily approachable from Ning-po as our head-quarters.\* There the newly-arrived missionaries may increase their acquaintance with the language, and acquire a knowledge of the habits and

customs of the Chinese, may assume the dress of the people, begin to labour among them, and learn to economize native resources. While so engaged, their talents and capabilities will be developed—some may prove well fitted to act as pioneers, others may show themselves more adapted for carrying on a work already commenced. As the labourers become qualified, and the Lord opens the way, they will gradually be able to occupy stations in the more distant provinces; and thus, we trust, our heart's desire and prayer may be accomplished. Should any of the labourers be compelled on account of sickness, persecution, or other causes, to leave for a time their spheres of service, the headquarters above proposed will afford them a refuge and a home, and we may add, that the value of such a home can be best appreciated by those who have personally felt its need."

\* This proposition was, in the providence of God, carried into effect; for a time, Hang-chau, a city two days' journey from Ning-po, became our head-quarters; then, as the work extended to other provinces, Chin-kiang became the head-quarters. Now, with resident missionaries in ten of the eighteen provinces of China Proper, no one city would suffice.

### ILLUSTRATIONS FROM THE PILGRIM'S PROGRESS IN CHINESE.—No. III.



THE BURDEN FALLS OFF AT THE CROSS.



## Visit to Shan-si.

REPORT OF WALTER C. HILLIER, ESQ., H.B.M. CONSULAR SERVICE.

**I**N our November number we gave the report of R. J. Forrest, Esq., H.B.M. Consul at Tien-tsin, on the distribution of the Famine Relief Fund. We are now enabled to give the report of Walter C. Hillier, Esq., H.B.M. Consular Service, who visited some of the worst parts of the famine districts. His report abounds with information of the most painful interest. He took part in the distribution of funds supplied through the Shanghai Committee, and in the following letter he gives an account of his journey, and describes the sad scenes he witnessed :—

H.M.'s Consulate, Shanghai,  
26th March, 1879.

TO THE CHAIRMAN OF THE  
CHINA FAMINE RELIEF COMMITTEE.

SIR,—When I announced to several members of your Committee, in January last, my intention of visiting the province of SHAN-SI with a view to obtain by personal contact and inspection some idea of the nature and extent of the suffering and distress occasioned by the famine, the sum of Tls. 2,000 was kindly placed at my disposal from your relief fund, for distribution in any way that I might consider best calculated to meet the exigencies of the distress I might encounter. I feel, therefore, that I owe you and the Committee some explanation of the manner in which this money was disposed of, as well as a description of the scenes I witnessed and the impression that these made upon my mind.

I do not propose to inflict upon you a detailed account of my journey. Expeditions into the interior have now become matters of such frequent occurrence, and the discomforts and inconveniences of inland travel have been so often and so graphically described, that it would be rash of me to attempt any further elaboration of earlier narratives. The route taken by my companion and myself was to a certain extent a new one, but the geographical and commercial features so closely resembled those of more frequently traversed and better known highways in the same direction, that I have nothing to add to what has been already said on the subject. As regards SHAN-SI in particular, I find every observation that I made on the peculiar features of this province noticed and explained with such fulness of detail by the Rev. Dr. Williamson, in his "Journeys in North China," that there is no hope for me of being able to say anything fresh in this direction. I will content myself, therefore, with indicating the general line of our route, as this much will be necessary to a proper appreciation of the comparative effects of the famine upon different districts.

I left Shanghai for Hankow on the 10th of January, and was there joined by Mr. S. Drake, of the China Inland Mission, who was kind enough to consent to be my companion as far as P'ing-yang Fu, where he contemplated taking up his residence. It was our original intention to carry the money for distribution with which we had been respectively charged, in sycee; but the dangers and inconveniences that this would involve were urged upon us with such persistency by all who had experience in these matters, that we set to work to try and convert our silver into bills on some place near the centre of our proposed operations. We were fortunate enough, after some difficulty, to meet with

A SHAN-SI BANKER,

who most disinterestedly consented to forgo the usual pecuniary advantages that he might otherwise have claimed, and to provide us with bills to the amount of our funds on a town in SHAN-SI, close to P'ing-yang Fu, where Messrs. Hill and Richard were working. He charged us 3 per cent., plus a further 2 per cent. to cover the difference between the touch of Hankow and SHAN-SI taels, a discount, as I afterwards learnt, that was moderate in the extreme. We were thus enabled to dispense with the inconveniences of a Chinese escort, and secured much more independence of movement.

We left Hankow on the 18th January on wheelbarrows, the only vehicles for land travel procurable in

HU-PEH.

The Hu-peh wheelbarrow, I should explain, is a more elaborate construction than that which is employed in Shanghai and its neighbourhood, being provided with two horns or shafts in front, to which a second man is attached, and having a mat cover or tent placed over the top, which serves as a partial protection against the weather. Of the barrowmen I am afraid I cannot speak very highly. They are fully versed in the art of extortion, and seemed to have learned very thoroughly how to combine a minimum of work with a maximum of pay.

Our object being to get northwards as fast as possible, we took the most direct road, through HU-PEH, which avoided the larger towns, and lay for the most part through a wild and deserted country. On the second day we left the alluvial plain of Hankow and rose by a gradual ascent to higher ground, so broken and scored in every direction, and so scantily populated, that evidently it scarcely repaid the cost of cultivation. The desolation we were told was partially attributable to deficient harvests a year ago, which had caused much distress, and rendered travelling somewhat dangerous. As we progressed, however, this desolation was less marked. Houses and villages became more frequent, and the terraced fields and innumerable reservoirs of water showed at least famine had not been a recent guest. On the 25th January we entered

HO-NAN

by a rocky pass some 500 feet high, and two days afterwards reached Sin-yang, the southernmost prefecture of the province. Though a large and important city, carts were apparently at a premium, for the united efforts of the Tao-tai and ourselves could only succeed in unearthing one, so we carried some of our barrows on for three days more to the town of Ch'oh-shan Hien. We were now on the high road through the province, and once more on



level ground, which continued with almost unvarying monotony as far as the Yellow River. We might here be said to have reached the confines of

#### THE FAMINE REGION PROPER,

and though to a traveller ignorant of the sufferings that had earlier been undergone it would be difficult to realise their intensity from outward indication, there was one significant evidence of distress that was presented to us throughout the remainder of the journey. From this time forward, ruined and deserted houses were constantly to be seen, showing that migration or death had thinned the population, though, on the other hand, there was no trace of suffering amongst the people, all of whom appeared to be gifted with fine animal spirits, their boisterous and somewhat contemptuous treatment of the "foreign devil" contrasting strongly with the listless apathy that we encountered further on. The whole country was under cultivation as far as the eye could reach, and if, as we were informed, the average yield of last year's harvest was only 25 per cent., I feel convinced that the capabilities of the province as a grain-producing centre in years of plenty must be very great. From

CH'OH-SHAN HIEN TO  
HSU-CHAU,

in the centre of the province, the same condition of things prevailed, and we heard no complaints of poverty or distress. Refugees were congregated at all the towns *en route*, but their wants were provided for by the local authorities, showing that the claims of their own poor were not imperative. We never came across these refugees, and no beggars were to be seen; in fact, I may say here, that we only met with two between Hankow and Ping-yang Fu, a distance of over 600 miles. Beggars were at a discount where no one had anything to spare. After

leaving Hsu-chau a change for the worse was to be noticed. Ruined houses became more frequent, and the country looked miserably poor. The absence of timber was very marked, and a general air of poverty and desolation prevailed that had a most depressing effect upon the mind. At the same time the nature of the country was hardly such as to denote the existence of prosperity at the very best of times; and in some places we could hardly judge of its condition, for the road lay for many miles through deep cuttings of *Loess*, just wide enough for the cart to pass, perpendicular walls of this strange formation towering for hundreds of feet above our heads. On emerging from this belt of *Loess*, we found ourselves on a sandy plain, the soil of which was so poor that the crops it could yield must have been scant under the most favourable conditions of weather.

This state of things continued as far as

#### THE YELLOW RIVER,

which we crossed on the 8th February, commencing to

travel in a westerly direction immediately after doing so. A day's journey brought us to the town of Wu-chih, in which district such disastrous floods occurred last year from the bursting of the embankments of the river Ch'in. It seems almost an anomaly that the same region should be devastated by flood and by drought simultaneously; but a glance at the bed of this river explained the phenomenon at once. Now a harmless-looking stream, hardly worthy of the name of a river, it appears peaceful and quiet enough; but the expanse of uncultivated land on either side, showing the width it is able at times to assume; and the enormous banks that have been erected at some points to check its course, give evidence of its volume and intensity at certain periods of the year. A few hours' heavy rain brings a torrent of water from the mountain sides into its bed that comes rushing down into the plain with a force that would test the strength of the most substantial works. In spite of the millions of taels that have at one time and another doubtless been spent, nominally or actually, in the strengthening and repair of the river banks, the nature of the soil of which they are composed, and the primitive-

ness of the means employed, render them constantly liable to give way, and a breach once effected, the natives are utterly powerless to stop it, the waters pouring over the plains in all directions and carrying everything bodily before them. The lamentably improvident nature of

#### CHINESE ADMINISTRATION

becomes here painfully manifest. Large sums of money are annually spent in patching up wretched works that can never stand the wear of time, and with abundance of stone at their feet almost, the only materials used are miserable fascines of millet stalks and straw. Permanent embankments of stone would doubtless entail a heavy out-

lay at the first commencement, but when once erected they would require little or no attention, and in this apparently lies the secret of their not being adopted. The host of officials, high and low, that make their living out of the squeezes effected on so-called river works would find their permanent source of income gone, and so it is that the wretched inhabitants go on paying taxes year by year for the maintenance of embankments that are sure to fail if subjected to anything more than an ordinary test. Miles of country were under water last summer and autumn, causing ruin and starvation to thousands of people who, after struggling through the miseries of the famine, were just looking forward to a good harvest and a time of comparative plenty and comfort, and this suffering is attributable to distinctly preventable causes. On the following day we reached Hwai-ch'ing Fu, the frontier city of south-western HONAN, where we met with a most

#### DEMONSTRATIVE WELCOME

from the inhabitants, who tried to pull down the doors of



PLOUGHING WITH THE DOMESTICATED BUFFALO.



the inn in which we lodged, and were only quieted by my appearance at the entrance (Mr. Drake, being in Chinese dress, passed unnoticed), where I displayed myself for their benefit for at least two hours. The temper of these people was curious, and would have been interesting had it not been the cause of so much personal inconvenience. They did not attempt to molest me in any way, and simply gazed on me with gaping curiosity; but as soon as I attempted to retire to my room they burst headlong into the place, overturning innkeepers, soldiers, and police, till they had me once more in view; so that tired as I was, I had again to make a show of myself, until dusk put an end to the exhibition. Nothing but a small regiment of soldiers would have kept back the mob; even the magistrate himself, who called to see me, being utterly powerless to eject them.

At Hwai-ch'ing Fu we engaged pack mules, and a ride of some nine miles brought us to the foot of the mountains that divide HO-NAN and SHAN-SI. After steady ascent of twelve or thirteen miles we came to a little mountain village some 2,500 feet above the level of the plain, at which we passed the night. The traffic along

#### THIS MOUNTAIN ROAD

was something stupendous. I am within the mark when I say that we must have met 2,000 people in the course of a single afternoon. Strings of mules, camels, men, and boys, came trooping down laden with coal, iron pots, pans, and bars, limestone, etc., etc.; while hundreds of coolies were toiling up the pass, staggering under packages of brick tea. The houses we passed were nearly all deserted; but the living stream of traffic almost diverted our attention from the desolation that this indicated. Amidst such bustling activity it was difficult to realise the awful misery of which this region had been the scene. It was only on the following day, when we got further into the mountains, that we began to have an appreciation of the

#### MAGNITUDE OF THE SUFFERING

that had been undergone. In the small town at which we stopped for lunch, we were surrounded by a crowd of wretched people whose gaunt and hungry faces, pinched and distorted by suffering and sorrow, showed too plainly the terrible ordeal through which they must have passed. I got into conversation with several of them, who told me almost with broken voices and in sad and subdued tones that ninety per cent. of their number had gone. There was not a single one of them who had not some tale of misery to tell, so painful and literal in its details, simple though the outline was, that I felt I had heard enough, and was inclined to run away and stop my ears to the sound of such terrible misery and woe. They asked me whether I could give them help; but when I told them that I was going westward where I heard there was a still greater need for the money that I had with me, they at once admitted that I should find more urgent need as I advanced, and quietly abandoned their request. There were many questions I had it in my mind to ask these unhappy people, but I had not the heart to do it, fearing that I should only revive memories which they would fain try to stifle.

#### SAD DETAILS.

One old man, who appeared more communicative than the rest, told me that the very poor had all gone, and that those that remained were once people of comparative substance and means; that the young and aged had been the first to succumb, their constitutions being less able to stand the terrible strain that was put upon them. It was pleasing in the midst of the recital of all their miseries to find, however, that the women and children seemed in

better condition than the men, though even in the little faces I saw around me there were lines and wrinkles that had no business there, and belonged properly to those only who had battled for years with the cares and anxieties of life. One question that I had been tempted for a long time to ask I did put to one of them before I left. "How is it," I said, "that you are here to tell me of all these things? Surely the sufferings and death of so many of your own belongings must almost have broken you down. Why is it that you are alive, then, when so many others have died?" It was perhaps hardly a fair question to ask, implying as it did that the survivors had benefited at the expense of those that had gone; but I apologised for the question, and no offence was taken. They explained that all had shared alike; but the fact of their survival was due only to the possession of a stronger physique at the outset, which enabled them to stand a strain to which the weaker members had to succumb. As the numbers decreased in each family there were fewer mouths to feed, so that when the worst of it was over, the scanty crops that were gathered enabled them to pull through, though even now there were few that could manage to secure a meal of unadulterated food, the great majority being obliged to eke out their scanty stock of grain with a large admixture of dust. It is difficult to understand why they should have taken the trouble to mix the grain with dust, which could have contained no possible nourishment, except by the supposition that they tried to delude themselves into the belief that they had had a full meal when they had loaded themselves with as much as they could swallow.

From this time forward our progress became more painful.

#### NOTHING BUT DESOLATION

was to be seen. Many towns and villages were almost empty, in some instances entirely so, and as we passed through places in which the streets and buildings gave evidence of recent prosperity, there was something weird and ghastly in finding absolute solitude, and hearing nothing but the echo of our own footsteps as we hurried through the deserted streets. They were literally cities of the dead. We had the curiosity to enter into one of these houses, but the sight that awaited us there gave us both so terrible a shock that we went into no more, passing them thenceforward with the conviction that there were few that were not occupied by the dead. Outside the villages things were worse. Fields with the straw of withered crops were to be seen on every side, the few isolated patches of ground in which some recent attempt had been made to raise a crop rendering the desolation only the more intense. Whenever we left the road, the whitened bones of corpses were to be seen, even a few yards away, showing where some wretched wanderer had laid down to die. The wolves, which swarm in these mountains, had soon demolished him, leaving only a mouldering heap of tattered clothes and a few bones to mark his resting-place. Had we gone into the villages and hamlets off the main road, of which there are many in the mountains, I feel convinced that we should not have found a single soul.

I fear I may be accused of

#### SENSATIONAL WRITING

if I continue in this strain, and will, therefore, spare you the recital of further details. I have said enough, I think, to show you to some extent the awful nature of this visitation; but I feel that it is quite impossible to convey to you an exact impression of its extent. As our journey came to an end each day, we gave up talking much about the things we had seen. The misery was too deep to be discussed, and we felt almost as if we were in a land over



which a curse had fallen. Six days of mountain travelling brought us once more into the plain ; and it was a relief to find ourselves in the valley of the Fên River, where the distress was not quite so bad. It was still bad enough, however, even the larger towns being half deserted, and trade almost at a standstill.

We reached

#### P'ING-YANG FU

on the 18th February, where we found the Rev. Messrs. Richard, Hill, Scott, and Turner actively engaged in the work of distribution. Mr. Scott and Mr. Capel, who was with him, were living in a temple assigned to them by the authorities, and Messrs. Hill, Richard, and Turner occupied a house that the former had rented from Chinese. Having reported the object of my journey, and handed

ing the names and numbers of the families residing in the villages of which they are respectively the elected heads. These villages are then visited by one of the distributors promiscuously, care being taken not to give formal notice of the intended time of the visit, in order to guard against imposition or fraud. On arrival at a village, the *Hsiang Yo* and his two colleagues are summoned and requested to go round with the distributor to each house, that the list furnished by them may be verified, and some idea formed by personal inspection of the condition and wants of each family.

The list of members being verified and a general idea of their condition being gathered, a sum is marked down against their names, the amount not yet being told them, and so each family is passed under inspection. It is impossible, of course, to secure by this means absolute justice in



WHEELBARROW USED IN NORTH CHINA.

over my bills of exchange to Mr. Hill, he was kind enough to allow me to commence at once to aid him and his colleagues in distribution work. These gentlemen have doubtless explained fully to you the nature of their work, and I do not propose to trouble you with statistics and details that I conclude you already possess ; but it may help you to an appreciation of the value of this work if I attempt to describe the system on which it is carried out.

#### PLAN OF DISTRIBUTION.

I should first explain that, with the aid of the authorities, a list of all the towns and villages in the Lin-fên Hien, or principal district of the P'ing-yang prefecture, has been obtained ; and *Hsiang Yo*, *Pao Cheng*, and *Kung Pao Cheng*, who may be termed the municipal authorities of each place, have been called upon to furnish the distributors with copies of the *ts'ê tsü*, or tax registers, contain-

ing the settlement of the amount of the respective donations, but I confess I see no better method. A little experience soon enables one to judge pretty fairly of the condition of each family from an inspection of the faces alone of its members. A dark, almost black, complexion, to which I shall refer later on, even though unattended with emaciation, was a sure indication of distress ; while a clearness of the skin almost amounting to transparency, which was more frequently to be observed amongst those who had once been in better circumstances, was equally a sign of suffering. To these people more was given, sums varying from two to five thousand *cash* being the average amount. Widows were treated more liberally than able-bodied men with large families, or those who were from various causes unable to support themselves. The sums to be given having been noted down, the people were invited to assemble at some central place, generally the village temple,



to receive their respective allotments, and the opportunity was then taken of saying a few words to them.

They were told that they must not consider the distributors to be the actual donors of the money, which had been subscribed by English people and others many thousands of miles away, as well as by foreign residents in China who had heard of their distress and were anxious to render them aid, mindful of the well-known axiom that "all within the seas were of one brotherhood." They were warned that this would be the last aid it would be possible to render them, and that they must therefore husband their resources and make them go as far as they could; a hope being expressed that a summer harvest would put an end to their anxieties and distress. They were finally invited to return to their homes and render thanks to a Supreme Being rather than to us who were merely the agents of His will.

In order to prevent the possibility of a claim being made against them for percentage on the part of the *Hsiang Yo* and his fraternity, these were presented with a few thousand *cash* in the presence of the villagers as a gratuity for their trouble in drawing up the registers and aiding in the inspection; and it was explained to them that this was to take the place of all fees, so that the people might be left in full possession of their allotments. It is to be feared that many cases of squeezing did occur, but they were always represented to the authorities whenever they were brought to the notice of the distributors, and application made for the punishment of the offenders.

I think it will give you a better appreciation of the actual state of the people relieved and of the good that is being done if I quote

#### A FEW INSTANCES

of the condition of the families I inspected. In one enclosure, a large farmyard, at one time full of substantial buildings now almost all in ruins, which had been pulled down for the sake of the timber and sold for a few *cash*, I found a solitary man sitting dejectedly in the midst of his deserted enclosure. His face was almost black, and he had such a wild and haggard look that I thought he was out of his mind. He looked up when I spoke to him, however; and in answer to my question of how many members his family consisted, told me with sobs that it was painful to hear, that he alone was left out of sixteen; all had died one after the other, and left him utterly alone. I never saw such a picture of utter misery and despair, and the man's face haunts me now. It was satisfactory to notice a few days afterwards as I passed through the same village that the food he was enabled to buy with the money that he got had softened down the look of despair, and given him a more resigned and patient air.

In another house was a little boy, some thirteen years of age, who was the sole survivor of a large family. Father, mother, brothers, and sisters had all gone one by one, and left this little lad to fight it out alone. He had no food in the corner of the deserted yard in which he lived, and had to go out every day and gather the seeds of the weeds and bushes that now cover once productive fields. I provided myself with specimens of these seeds, and of the bread, if it may be called such, into which it is made. This, and warm water, which they drink in the hope, perhaps, of trying to persuade themselves it is as good as the tea they used to get, forms the only meal of a large proportion of the people, and it remains a mystery to me how they can support life upon such a diet. It is this black bread, I imagine, that gives the colour to their faces. I send you specimens of the bread and its ingredients herewith. In a third house I found a young widow with a baby, whose husband had died and left her in a strange village without a soul upon whom to depend. How she managed to exist I cannot say.

Perhaps, however, the most distressing instances were those of the occupants of what once had been large and substantial houses. One enclosure I entered contained the ruins of a house composed of several courtyards, each of which had been pulled down as the distress of the family grew more keen, until at last they were driven to take refuge in the furthest and smallest yard. There I found a woman and two boys, all cleanly and neatly dressed, but so wan and white that it was piteous to see them. When I asked how many there were in the house, the mother persisted in including the bodies of her husband and several children that were lying in coffins in an inner room, omitting one child that she said had been carried off by wolves.

I will only trouble you with one more instance. I found the door of one house I came to blocked up, and was just about to turn away when I was accosted by a frantic-looking woman who begged me not to pass her by. That, she said, was her house, but she dare not go in, for her husband had been lying dead there for weeks, and she had no money to buy food, much less to bury him.

Coffins were to be seen in almost every house. Sometimes three or four in the very room in which the survivors lived. This was due, I was told, in many instances to the fact that had they been put in the ground at the time of their decease, they would at once have been exhumed, and the bodies devoured by the starving neighbours.

#### THE SUFFERING SHEWING KINDNESS.

In the midst of all this fearful misery it was refreshing to see some instances where a homeless orphan had been taken in by neighbours who had already many mouths to feed, and in no one case did I see a difference in the condition of the stranger and their own little ones. Some thought it necessary almost to apologise for indulging in the luxury of adopting a homeless child when they had starving children of their own. In all these houses that I visited relief had been distributed once or twice before; and I feel convinced that if they had not received this foreign aid, the mortality, had as it already was, would have been increased to a painful degree.

#### The

#### GENERAL AGRICULTURAL CONDITION

of the country appeared to me hopelessly bad. I have already described the state of the land in the hills, and this, in a modified degree, is true of the whole of the neighbourhood of P'ing-yang. The fortunate possessors of land in the vicinity of the river, which it is possible to irrigate are, I imagine, in thriving circumstances, but the acreage of irrigable land forms an infinitesimal proportion of the whole, and the greater part is absolutely waste. The whole country appeared to me to be over-run by weeds, the most persistent of which was a high-growing plant to which the Chinese gave the name of *Sa p'eng-tzu*. This has dried to a chip, and is so brittle that a high wind breaks it off at the bottom of the stalk, and it is blown about all over the plain, choking up the roads where any depression occurs so completely as to stop the passage of carts. One bye-road upon which I was travelling with Mr. Scott was so effectually blocked that we had to burn a way for our carts to get through. It is so difficult to form an estimate from native reports that I am rather afraid to calculate the

#### PERCENTAGE OF LAND UNDER CULTIVATION

at this present moment, but I do not think that I should be beyond the mark were I to assert that, taking irrigable land into account, only a quarter of the available country was sown or prepared for the receipt of crops.

(To be continued.)



## Work in the Gan-hung Province.

### A VISIT TO THE STATIONS ON THE RIVER YANG-TSE.

BY MR. HORACE RANDLE.



**L**EFT GAN-K'ING this morning (Monday) for a river trip round the stations, as also to visit (D.V.) a few new cities. We (Yu Sien-seng and I) started about 10 a.m., but owing to adverse winds we only travelled ten miles by 3 p.m., and as they increased we anchored for the night at a small village. Here Yu and I went ashore and preached to a good congregation of villagers and boatmen until dusk, and sold several tracts and books.

#### CH'I-CHAU FU.

*Wednesday.*—Reached Ch'i-chau Fu about 11.30 a.m. In the evening we had reading and prayer, at which three heathen were present who listened very attentively.

*Thursday.*—Met with two or three of the converts this morning, but the weather continued so bad that we could not expect large meetings. Towards noon we left the city.

#### TA-T'UNG.

*Friday* we arrived at Ta-t'ung, about 11 a.m., and found Mr. Dorward well. After dinner we took a trip together to a small pagoda-like building, situated on a small but prominent hill overlooking the river. On our return, as we reached the bank near our house, and being yet early, we stood to speak to the people. A large number soon gathered round us, and we told them the way of life through One mighty to save. Our audience was very friendly, and listened with appreciation. In the evening we preached to the heathen in the chapel, when I again spoke for a long time from John vi. We always feel that when a congregation (although small) remains attentive to the preaching right through, it is better than speaking to a large but restless congregation. We were much encouraged to-night. May God give the increase.

*Saturday.*—This afternoon six of us went out on the river bank, and four of us spoke in two different places to good and friendly audiences. Mr. Dorward spoke very earnestly and well.

*Sunday.*—This morning at 10.30 we opened the chapel for the heathen, and there was a good congregation. After a service of an hour-and-a-half some still remained, to whom Mr. Dorward spoke. In the afternoon we had a happy service with the native Christians, and in the evening I spoke from Rev. vii. 9—14.

*Monday.*—Left Ta-t'ung about 11 a.m., and in the evening anchored at a small village near Tung-ling Hien, where I spoke to the people, who were friendly, and sold them some books.

*Wednesday.*—Arrived at a small but busy village, where I spoke in the street for awhile and sold a few books; then made arrangements to visit an inland city of some size and importance called

#### WU-WEI CHAU.

Yu Sien-seng and I walked over (a distance of thirteen miles), having one coolie to carry our beds and books. After dinner (which simply consisted of rice and eggs) we went out together, taking a quantity of Gospel portions and other tracts. Going through one or two of the principal streets we secured a good audience, and having found our way to the open space before the temple of the "city god," we stood to preach Christ. We were soon surrounded by an immense congregation (between 600 and 800 people), but standing upon the ruins of some monument we had a very good position. At first we had some difficulty in speaking, for the curiosity of the people was rather noisy, though not tumultuous; we felt that we needed strong lungs and able voices; but we sold the books away rapidly, and whilst thus

busily engaged we experienced a great deal of pushing, etc. Having sold out, I separated from my native companion, who continued to speak to about 100 people. Quite 700 followed me to the other side of the square, and stood round me in an immense semi-circle. Here the people listened attentively, and we spoke to them until nearly dark. A few boys in front of me being inclined to be noisy, I asked the worst of them to be kind enough to keep the others quiet, which he did to my satisfaction. So long as I faced and spoke to my congregation, I could keep them comparatively quiet; but as soon as I wanted to go, excitement commenced, and I was jostled about very unceremoniously for a few minutes till I got through the crowd. Then scores followed me to my lodging-house, which was just outside the east gate, and I found Yu (my companion) had reached the inn before me. We had a few rice cakes for supper, and after several visits from friends who called to see the stranger, we prepared for our night's rest.

*Thursday.*—After breakfast Yu and I went out again, and standing in the principal street, we soon gathered a good congregation, to whom we both spoke for some time, and sold the rest of our books and tracts. This is my first visit to this place. Mr. Thorne, of the American Bible Society, was here last year, and I spoke to several who had seen him. I am favourably impressed with the city, and think we ought to open a station here as soon as we can. I understand that there are sixty or seventy families of Mohammedans in this city, and they have a small mosque. About 10.30 a.m. we started on our way back; and after a good walk under a hot sun, arrived at Ni-ch'ah early in the afternoon, in time for dinner.

#### WU-HU HIEN.

*Friday.*—Arrived at Wu-hu early this morning, and went up to the mission-house, and took morning prayers with the evangelist's household. In the afternoon Yu Sien-seng and I went out to preach, and taking our stand in the street by the river side, we soon got a large congregation, to whom we both preached and sold some Gospel portions. Afterwards we went inside the city and obtained another good congregation and hearing for some time. In the evening I spoke to a few native Christians upon the resurrection of Christ. Then I returned to the boat to sleep.

*Saturday.*—This afternoon Yu Sien-seng and I went into the city to preach and sell Gospel portions. On our way a man stopped us, and inquired about the books we were selling. We conversed with him, until a gathering of about thirty stood around us in a quiet, suitable place for preaching. We told them of one God, and one intercessor between God and man, Christ Jesus, through whom we have eternal life. They listened attentively, and we felt we had spoken to advantage. We next wended our way to the busiest street inside the city, where we had a good congregation, larger, but not so quiet as in the back street referred to. We spoke until dusk, and then returned to the boat for our tea. Afterwards I went to the chapel and took evening prayers, speaking to the Christians of the resurrection of the saints.

*Sunday.*—At 11 a.m. we assembled for service in the chapel. Sixteen (all Christians, with the exception of one or two) were present, four of whom were applying for baptism. We commenced by singing "Jesus, lover of my soul," then, after prayer, I read Romans xii. A second hymn having been sung, I spoke from the first two verses of the chapter we had read. It was a precious time to my soul, and I trust it was to others.



## CANDIDATES FOR BAPTISM.

After concluding the service we examined the candidates one by one, and three out of the four were eventually accepted for baptism. One is an aged woman, and wife of one of the Christians in fellowship. She gave a good, clear testimony; and as her husband has been a consistent believer for some years, we have little doubt as to her conversion being real. Another is a young girl of fifteen years of age, named Yah-tsi, who is the sister of our evangelist's wife. She stated that the first serious impressions of her eternal welfare are due to a severe illness she passed through last year; and by God's grace that has resulted in her conversion. This young girl is well up in Scripture, and answered all my questions with great satisfaction. She was brought up in the mission school, and more recently has lived with her brother-in-law, and she has not failed to improve under these advantages. The third candidate accepted is a man thirty

years old, who last year was somewhat troubled about his sins (such cases are rare in China, for people fail to conceive, even in a small degree, the wickedness of sin), and he proposed to shave his head and enter the Buddhist priesthood. At this juncture, one of our native Christians met him, and told him there was remission of sins through Christ only. He became thoughtful, attended the chapel, and especially the Sunday meetings, and now professes to believe in Christ for salvation. He is now helping our two members, Mr. and Mrs. Chang, who carry on a very small trade in nuts, cakes, fruits, eggs, etc. Mrs. Chang, who is past the meridian of life, described to me the way in which she and her husband first dealt with him, and proved helpful to his conversion. From the details of the conversation with him that she now repeated to me, I saw that she was quite capable of making the Gospel very plain, and I blessed God for the grace given her.

In the afternoon I made two or three visits to our Christian friends, and had the opportunity of seeing them and conversing with them in their homes. In the evening I spoke from Matt. xxviii. 19, 20.

## BAPTISM OF CANDIDATES.

*Monday.*—In the afternoon, at 3 p.m., we assembled for the baptismal service. I gave a practical exhortation from Col. iii. 1, 2, that henceforth we might each seek more earnestly those things which are above, where Christ sitteth on the right hand of God; then we especially commended the converts in prayer. Afterwards I had the joy of baptising these converts.

In the evening we met at 7 p.m. to remember the Lord's death, through which we have the present blessings of pardon and peace. We had a very happy time, which I trust will also prove very profitable.

The resident members (*i.e.*, those still living in this city in fellowship) of the Wu-hu church now number ten.

## T'AI-P'ING FU.

*Tuesday.*—Before sunrise we started for T'ai-p'ing Fu, which we reached at noon. In the afternoon I went to the chapel and conversed with a few heathen hearers.

Afterwards I went on to the temple of the city god, and entering through the large courtyard into the building began to chat with the priests. I soon preached Christ as the true Saviour in contra-distinction to the idols. While I was speaking to some twelve or fifteen people and priests, two persons were worshipping, one being an old woman of more than sixty years. I was much saddened, and could have wept almost. After the woman had gone through her prostrations, and drawn a certain lot of inquiry, she looked at me with a smile.

I shook my head, and said, "Ah! my old lady, all this is of no use; you ought to worship the true God of heaven and His Son, Jesus Christ." She gave me, I might say, a beautiful answer, but it only showed me how cleverly Satan has deceived millions and keeps them in darkness. She said, "I do worship heaven and the God of heaven through Fuh (*i.e.*, Buddha), and I worship Fuh through these idols;" and she meant it in very truth and conscience. I felt deeply for the poor old soul, knowing that her sun must soon set, and I tried to make clear to her, as well as to others, that there is only one intercessor between God and man, and that the Man Christ Jesus.

Coming home I gathered a good congregation on an open space of ground, and sought to make the Gospel plain to them. I spoke to an appreciative crowd until I felt the strain upon my voice, and then returned to the boat for tea. Afterwards we

had evening prayers together at the chapel, reading Matt. xi., and at 8.30 I found my way again to the boat.

## FROM MISS F. BOYD.

To MR. MCCARTHY.—*Gan-king, September 20th, 1879.*  
—"Mr. Dorward returned last Wednesday from a six weeks' tour in the south of the province [GAN-HWU]. He was accompanied by your old friend Yang Tsienling [the native assistant who went across China with Mr. McC.]. They walked five hundred miles, and preached and sold books at a good many places. In fact, they meant to prolong their journey, but were prevented by their supply of books running short."



*Mode of Carrying Children in Canton.*



## River Travelling in China.

FROM THE DIARY OF MR. GEORGE KING.



OME of our readers, accustomed to the facilities for travel afforded by our railroads, omnibuses, tram-cars, and cabs on land, and by our steamers on the water, can scarcely realize how differently everything is managed in China. The illustration which forms our frontispiece shows the kind of junk used on the upper Yang-tsé-kiang; and the following extracts from the diary of Mr. George King give some of the experiences of a fortnight's travel on that part of the "Great River," during which, perhaps, somewhat more than 100 miles were traversed.

"Ye have need of patience," is true of all the followers of the LORD JESUS—the loving, patient, trusting ONE; but of none is it more true than of the missionary. Will our readers, while praying that they themselves may become more like our LORD, also ask that a very meek and patient spirit may be given to all missionaries?

On Friday afternoon, we made a start, and managed to go a few miles. I felt rather annoyed that I had put off important business at the consulate, thinking the boat would be starting about dinner-time on Thursday, when by Friday night we had travelled scarcely any distance.

The boat people seem all to have fallen out with one another; they do little else but nag, nag, all day. Their conversation is not only ill-tempered but filthy and profane; the various ancestors and relations of the one who has provoked them coming in for a plentiful, but I trust undeserved torrent of abuse.

We passed a rather formidable rapid, called the Ts'ing rapid, which, however, is much less to be feared now than at low water. Then there are many wrecks, as the boats dash against rocks lying just in the road, and fare badly. There are small life-boats stationed at these rapids, the men belonging to which, I am told, acquit themselves bravely in saving the boatmen off the wrecks.

Further on we came to the "Yay" or "wild" rapid, and we had to take our place in a row behind fifteen other boats, waiting to be pulled up the rapids. There is a small village on the shore, and the chief means of subsistence for its inhabitants is towing boats over the rapids. Each boat waits till its turn comes. The ropes are paid out to the shore close by, and men stand there, at the foot of the rapid, to keep the ropes clear of rocks. The trackers are much higher up, on a causeway at the top of the rapid, and the ropes, consequently, are not straight from the junks to those towing, but follow the shore, making a right angle, and causing a great loss of power in the towing.

On Tuesday morning we got into our place, and by Wednesday noon we cast loose to be towed over. The drum was taboured, the mate and others looked after the bow sweep, and away we started. *Cra-a-ash*, and the handle of our rudder was broken. Of course the boat could not be controlled, and had to be let down again to her old place.

The rudder handle was repaired, and we made a fresh attempt. *Snap!* and one of our three ropes was gone; but they pulled away at the two others. The rudder had to be turned so much over that the ropes grated against the bow of the boat, and their frequent creaking showed what an immense strain there was upon them.

We had got over a great part of the rapid and were now in about the worst place, viz., just on the bend, with the bow a good deal higher than the stern, when, *snap!* and a second rope was gone. One of the boatmen immediately cut the remaining rope, or the trackers would have been drawn over the cliff, and after all our trouble and pains, down the rapid we went at a rare speed—down, down, down, past all the boats that had been behind us, until we reached some slower water, and could make our way in towards the shore. Among the various kinds of disappointments one meets with this is a novel, but not a trivial one.

The next day we tried again, this time successfully; but it seemed as though we were to have yet another experience of the rapid. We came to a sharp corner, a sudden bend in the river, and a large boat was there, apparently unable to get on. This caused some confusion among our people; and the towing-rope was caught in a great stone, and not being promptly attended to,

*snap* it went, and our junk began again to drift down. By hard work with the bow-sweep, and by perhaps still harder work with an oar (which had no rowlock), she was prevented from going very far, and the assistant boat came to our relief before we drifted over the rapid, or all our labour would have had to be begun over again.

The life these boatmen lead must be a very wearing one. The journey is most monotonous, yet they are in a fury of excitement all the time. If going along with the wind, for instance, suddenly the old steersman calls out, "Let that sail down." Presently we come to a very strong current, against which she has not sufficient power to make any headway, and so we have to wait, or drift back, till the smaller boat has landed the men, and they can tow the boat past the bad place.

Such journeys, however, give plenty of time for study, etc., and I have tried to use it, first, by learning the Universal Syllabics; secondly, by working hard at Hebrew, as a grammar was kindly lent me, and I must put it to its full use while I have a chance.

A favourable wind carried us along well at times; but winds in these gorges, favourable or otherwise, give great occasion for alarm to the boatmen, on account of the suddenness with which gusts sweep down the mountains, or round the sharp corners made by the frequent windings of the river.

It is somewhat amusing to compare the noisy insubordination of the men on these junks (see frontispiece) with the quiet unquestioning obedience on board foreign vessels. Sometimes the helmsman would shout the order, sometimes the pilot on the bow, or the one would negative the other's order; and perhaps the final touch would be given by the recognized head boatman, who knows, I should say, as little (or less) about the working of the boat as most of his men. He calls out to the helmsman directions as to the steering, and the latter ridicules them with a curse. The language one hears on the junk is of the coarsest character. It seems as if everything they say, from giving orders to common conversation, must be accompanied with reviling expressions, the persons denounced being generally the ancestors—the maternal ones in particular—of the persons in question. From what some of them said, when I was telling them of the falseness of idolatry, they would appear to have little faith even in the idol they revere the most, the Dragon-king, who is supposed to govern the river.

The poor men who tow the boat have a weary time, as they drag, drag, drag, like so many animals, from morning to night. They have head men, one to every ten, who rate them, curse them, and ever and anon beat them, much after the example of the Egyptian taskmasters. If they are ill, there is no one to look after them; they squat in their boat, and look very wretched. The navigation of this part of the river is very dangerous; we have passed about seven or eight wrecked boats, with their cargoes generally spread on the shore to dry. One boat was wrecked to-day, just before we got up to it, and a man drowned. The wind or current often proves more than the workers can manage, and the boats are dashed either on the rocks, or on the shore.




## For the Young.

### HABITS AND CUSTOMS OF THE CHINESE

#### CRIME AND ITS PUNISHMENT.—PART I.

By Mr. E. Pearse.

N COMPARING the habits and customs of the Chinese with those of the Jews and the surrounding nations, the subject of *Crime and its punishment* affords many interesting illustrations of their similarity.

In the parable of the good Samaritan, for instance, we read that "A certain man went down from Jerusalem to Jericho and fell among thieves, which stripped him of his raiment, and wounded him, leaving him half dead." No better description could be given of what is frequently taking place in some parts of China.

Robber bands are very numerous in some places, and their mode of proceeding exactly corresponds with the Scriptural account of those who infested the road between Jerusalem and Jericho in the days of our Lord. If resisted they hold life very cheaply, and they are the terror of peace-loving honest folks. The Apostle Paul mentions his being in "perils by robbers" amongst the many trials which he endured for Christ's sake. Nor is the missionary in China in the present day altogether exempt from this peculiar form of trial. I have not myself, so far, had any experience amongst the members of this fraternity, nor have I any desire to increase my knowledge of their *modus operandi* by coming into close contact with them. One member at least of our mission has, however, "fallen among thieves" of this class, who "stripped him of his raiment," and robbed him of everything he had with him; but, as he offered no resistance, they did not, I am thankful to say, leave him "half dead."

But it is not only on the road and on the river that we are exposed to "perils by robbers;" in the house, also, "thieves break through and steal." There is, of course, nothing peculiar to China in the fact of there being thieves and burglars in the country—unfortunately they are to be found everywhere,—the peculiarity consists rather in their method of getting into the houses they wish to rob.

In the West thieves usually effect an entrance into houses by the door or window; but in China, in common with other Eastern countries, they frequently enter *through the wall*. This will account for the expression, "*break through and steal*," found in Matt. vi. 19. In our Chinese Testament the first two words of this sentence are translated "*dig through*," and that, I believe, is the literal rendering of them. In Job xxiv. 16, also, reference is made to those who "in the dark *dig through houses* which they have marked for themselves in the day time;" and Ezekiel says, "*I digged through the wall with mine hand*." If the "walls" referred to here were built of stone or brick, one thinks the prophet would have had work enough to "dig through" with his hand; but travellers in the Holy Land tell us that the houses there are largely built of mud bricks dried in the sun. In that case it would not only be possible, but quite easy for the thief to effect an entrance by digging through the wall. And in the Celestial Empire also, many of the houses being built of mud, or dried rushes plastered with mud, bolt and bars do not always keep out the thieves; and even brick walls sometimes prove equally ineffectual for the purpose.

A case in point recently occurred at our mission premises at Yang-chau. It was discovered that a large hole had been made in the high wall which surrounds the house, by taking out several bricks, and carefully replacing them so as to escape the notice of any one who might be passing by the spot. Some one had evidently "marked out" the house "for themselves," intending when a favourable opportunity occurred to get into the premises by means of the hole they had made, and to appropriate to themselves anything they might find worth taking away. Fortunately it was discovered in time to prevent these designs being accomplished.

Having thus touched upon the question of crime in China, something about its punishment and the administration of justice generally, will be brought forward in our next paper.

## Poetry.

### AN AMBASSADOR.\*

MASTER, I was sad and weary,  
For I trusted not Thy power;  
Neither saw I that Thy fulness  
Was my portion every hour.

Thou hadst called me to Thy service  
In a lonely foreign land;  
But my spirit oftentimes fainted,  
Though I went at Thy command.

All around was sin and darkness,  
Ignorance and wrong and night;  
How could I tell forth the story  
Of Thy wondrous love aright?

Thy poor child was such a weak one,  
And the work was very great;  
All my want and need and burden  
Could Thy grace anticipate?

And I pleaded "Jesus, Saviour,  
Manifest Thyself to-day;  
Let me see Thee ever with me  
As I tread this lonely way.

"Make me know the wondrous sweetness  
Of Thy sympathy divine;  
For I serve alone, dear Master,  
And the work is Thine, not mine.

"Teach me to abide for ever  
In Thyself, that I may be  
Strengthened by Thy glorious power,  
More than conqueror in Thee."

Then, methought, I heard Him answer—  
Answer this poor heart of mine:  
"Loved one, I am ever with thee,  
Yea, and all I have is Thine.

"Why art thou dismayed and weary?  
I have chosen thee to be  
An ambassador of gladness  
To this land beyond the sea.

"Thou art royally commissioned  
With My messages of love;  
And Thy Saviour doth command thee  
All His depths of grace to prove.

"Then be glad and calm and trustful,  
From thy fears and doubtings freed;  
And My infinite resources  
Shall supply life's every need.

\* \* \* \*

"Thou shalt drink of Mine own gladness  
As from out a well of joy,  
Springing in eternal freshness,  
Deep and full, without alloy."

\* \* \* \*

Thus did He make known His beauty,  
Bid me listen to His voice;  
Can I otherwise than trust Him  
And exceedingly rejoice?

Still I serve amid the shadows,  
But 'tis sunshine everywhere;  
And my perfect, wondrous Saviour  
Groweth ever yet more fair.

J. S. PIGOTT.

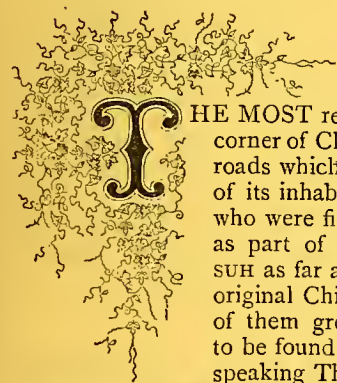
\* From "A ROYAL SERVICE, AND OTHER POEMS," published by Partridge, 9, Paternoster Row. Price 2s. 6d. A little book full of really helpful thoughts beautifully expressed.

# CHINA'S MILLIONS.



NATIVES OF SWA-TOW, SOUTHERN CHINA.

## Province of Kan-suh.



THE MOST remote, and least explored province of China, is KAN-SUH. Situated at the N.W. corner of China Proper, it is difficult of access, both from distance and the rugged nature of the roads which lead to it. It was long the seat of civil war, and a fearfully large proportion of its inhabitants perished. Now, a large part of the population consists of HU-NAN men, who were first sent as soldiers, either during the great Mahometan rebellion, or subsequently as part of the armies employed in subjugating the territory to the W. and N.W. of KAN-SUH as far as Kashgar. Now they are settled down in the province. Many, however, of the original Chinese inhabitants are to be found, especially in the villages among the hills, and of them great numbers are Mahometans. There are also many other aboriginal tribes to be found in the province. In the west and south-west there are tribes of Thibetan origin, speaking Thibetan dialects, and using the Thibetan character, so far as they use any mode of writing (for few of them have any education). These people are Lamaistic Buddhists. Further north, Mongol tribes, largely Mahometan, and speaking languages more or less akin to the Mongolian, are to be found, as well as Buddhistic Mongols. Among all these, as well as among the Chinese inhabitants of the province, we desire to see the Gospel proclaimed.

Until recently this province was untouched by Protestant missionaries, but in December, 1876, our brethren, Messrs. G. F. Easton and Geo. Parker, entered it, and made the first missionary journey to its capital and many other cities. In the next year Mr. Easton returned with Mr. Geo. King, and further evangelistic journeys were made. In 1878 these brethren made the city of Ts'in-chau their headquarters, and relieved many sufferers from famine. Latterly Mr. Easton, who has for a time been alone, has visited the border tribes in the south and west of the province, who inhabit an elevated plateau, from 7,000 to 12,000 feet above the sea-level. He has been well received where official influence and HU-NAN prejudice have not interfered. Many have heard the Word of life, many have bought portions of Scripture and Christian books, and there is reason to believe that already some measure of success has followed the efforts of our brethren. At last a house has been rented in Ts'in-chau, and Mr. King has taken his young wife there, in the hope that he may be permitted to reside there in peace. We ask the special prayers of our readers for this work, and that the door may be kept open before them.



## LETTER FROM G. F. EASTON.

*Dated Ts'in-chau, Kan-suh, April, 1879.*



HAVE to-day returned to this city, after a month's journey to several others, the limit being the old city of T'ao-chau, on the western border of the province, a place of rather more than usual interest because of the numbers of the border tribe known as "Fantsz," who frequent it, and even live in the neighbourhood. I endeavoured to collect a few words, characters, etc., of their language, a copy of most of which I enclose, thinking you may, perhaps, care to see them, or even to compare them with other sources of information at your command upon the subject. As I have informed you pretty fully in my journal, it is needless for me to say more here. The whole journey was profitable. I preached a good deal, and tracts and books were readily received.

The effects of drought are already beginning to be felt in this province again, prices are rising, and the people are getting somewhat excited. They go on ploughing and sowing, and looking up for the heavenly showers, but they do not come, and the seed lies in the hard, baked ground. And I feel that my position amongst them is very like theirs—viz., ploughing and sowing the precious seed of the Gospel; but there it lies, in hearts as hard as stone. Would that the heavenly showers of grace and mercy would descend upon them, that we might have expectation of a harvest. "In due time" it will come, if we faint not.

On my arrival I found a letter awaiting me, that had been here about three weeks; from which I learn that several colporteurs, etc., are coming this way shortly, for the purpose of selling large quantities of the Scriptures. I am afraid they will have to travel far in this province before they sell a large box of Scriptures; the population is so sparse, and the majority are unable to read. I prefer selling well-written tracts with the Scriptures, and I think they should be sold with care, after preaching.

I have just received another letter from Chung-king, and learn of the arrival of many more brethren, for which I praise God. Oh! if He would but give the "tongue of fire" to us, what miracles we might expect to see.

After a stay of a few days I expect to be off again to "other cities."

I find by an almanac just arrived that I am two days out of my reckoning—this letter should be dated the 22nd.

I am in good health, and my servant, who has been bad with dysentery, is now better.

## EXTRACTS FROM MR. EASTON'S DIARY.

## WORK IN TS'IN-CHAU.

*Saturday, March 1st.*—I again went to the old spot in the North street; a stool was brought me, and I was soon surrounded by a large and attentive audience. I felt moved to speak earnestly to the people of a living God, of the heinousness and consequence of sin, and of the only Saviour; and seldom have I had a more interested audience. I possess two Scripture texts (Acts iv. 12, and Rom. vi. 23) printed in large characters, which I often exhibit, and upon which I found my address; afterwards I distribute a few leaflets with the texts printed on them. I find them helpful, as they give point to my remarks, and many of the people can carry away at least one sentence of truth.

To-day the head mandarin has issued a proclamation prohibiting the slaughter of animals, and calling upon the people to pray for rain; consequently they have tied straws across the streets from house to house, and sus-

pended strips of yellow paper from them; it looks very fantastic, but what connection it can have with the clouds is difficult to understand.

*Sunday, 2nd.*—This morning I read with my servant in Luke, and in the evening the 72nd Psalm, which was very profitable.

## VISIT TO TS'IN-GAN HIEN.

*Tuesday, 4th.*—I left for Ts'in-gan Hien, which is about 90 li to the north of Ts'in-chau—a long pull over immense hills. We arrived there a little before dusk, very tired, and rested in a Mahometan inn.

*Wednesday, 5th.*—After breakfast I walked through the city to the North gate, and there, in the entrance to the city, I found a convenient place for preaching. A small wall is built across the gateway, doubtless to obstruct the passage of evil influences that would otherwise enter the city. Passing the wall we came to a wooden bridge, which, crossing the moat, leads to the suburban street. But I remained this side of the bridge, and placing my borrowed stool against the wall, was soon surrounded by a large crowd, accompanied by the usual swarm of small children, which I always find in district cities. Here I sat for several hours, talking most of the time, but resting at intervals and selling a few tracts and Gospels.

In the afternoon I had a congregation in the inn; the room I occupied being a large empty place, quite a number could stand and listen, whilst I, seated on the kang, addressed them.

In the evening I conversed with a few Mahometans. One young fellow was far better informed in his faith than his seniors, and made them appear awkward. It is the same old story: the Koran, say they, is the Word of God, given orally by Him to Mahomet; and yet they are ignorant of its contents. The young man emphatically repeated their favourite sentence, "God is God, and Mahomet is His prophet"; or, as the Chinese literally put it, "There is One that rules, and Mahomet is His holyman." I thought of Henry Martyn standing before the tyrannical Persian premier, and replying in the same words, "God is one, and Jesus Christ is His Son." They are not earnest enough to express any indignation, though they inwardly regard such a statement as blasphemy. I reminded them that from their own point of view they are inconsistent, for many of them smoke opium and tobacco, and drink wine, though all these are forbidden by their religion; and although they talk much about the Lord's Day, yet for years together they never visit the mosque, etc.

"And why," I asked, "do you not propagate what you believe to be the true religion?"

One old man implied that the day of grace had passed when he replied, "Mahomet did that; we have only to follow the religion." But the young man was more far-seeing, and replied, "The people will not listen."

"You cannot say that you have given them the opportunity."

"Our heads are low." By which he meant that the recent rebellion was fresh in the memories of the Chinese, and therefore they had no influence for good.

"It is so," I replied; "but what made them low?"

"The rebellion."

"Why did you rebel?"

He replied that they did so in obedience to God, whose intention it was; thus making God responsible for the murderous outrages they committed here some twenty years ago. Hereupon an old man turned the conversation by remarking, "When a man becomes a Mahometan, he has to wash himself very clean, and then putting aside his clothes previously worn, he puts on new ones made of new cloth never before used." "And so he takes new cloth to cover a wicked heart" I said, "When a man

becomes a Christian he must have a new heart, which God alone can give."

The young man informed me that he was at P'ing-liang Fu when we were there preaching and selling books, and that one, not a Mahometan, bought one of our book tracts and was examining it, when some one (probably himself) remarked that the book was false; this led to high words, then to blows, and eventually to a fight between a Mahometan and a Han-ren (as they call those who do not belong to their religion). I was sorry to hear that our book had caused such trouble; but I felt pleased to think that some one had looked into the book minutely, and was interested enough to strike a blow in its defence; though I am afraid there was more personal feeling in the matter than earnest regard for any set of doctrines.

*Thursday, 6th.*—This morning I went to the southern suburb, a very busy part of the city; here some Mahometans received me, and provided a stool and some tea. A crowd collected, and I tried for some time to talk to them, but with little success, as a large number of noisy children made it impossible for me to be heard, for which reason I was eventually obliged to give up this stand; and upon going to a still busier part, I was invited to a stool placed for me in a large open space—a capital place, just what I wanted. I was soon surrounded by an intelligent and attentive audience. At my request the children were kept from entering the circle, and I had a nice time of preaching; my tracts were soon sold, and I returned to the inn. In the afternoon I went again to a long street, still outside the city, and, as is often the case, the first stand was not very successful; but passing on, I was invited by a shoemaker to sit in the entrance of a lane, which I did, and I had another attentive audience till almost dusk, using my large text from Romans with satisfactory results.

*Friday, 7th.*—After breakfast I again went into the busy street, and soon got an audience, to whom I spoke earnestly, telling them that I was leaving that day, and they might not have the opportunity of hearing the truth again. Returning to the inn we soon after started on the return to Ts'in-chau, wishing to break the journey, performing one half to-day and the remainder to-morrow. Upon the hills the wind is very cutting and cold, and a few stray flakes of snow are falling here and there; but the heavy clouds above seem to come and go, alternately raising the hopes of the people and dashing them to the ground again. By-and-by we came to

#### A VILLAGE CALLED HIAN-YUANG CHUANG,

where we rested for the night; the inn is situated in a walled enclosure, and finding a stool and table standing there, I took my seat, surrounded by a rustic crowd, who filled the enclosure. I took up my parable, and for about an hour talked to them upon the subject of "How to get rid of Sin and its Consequences;" they listened most attentively, and in spite of their rusticity seemed to take in all I said. Afterwards they bought the few remaining books and tracts that I had; one man, who had been an attentive listener, gave me an extra cash for the book he bought, saying, that as I had spoken well to them he gave me an extra cash for tea-money.

*Saturday, 8th.*—By noon we were again in our old quarters in

#### TS'IN-CHAU.

*Sunday, 9th.*—In the morning I read with my servant in Luke, and in the evening the 116th Psalm.

I am waiting upon God for guidance as to the next journey; but I am afraid I must have a four-footed friend to help me if it is to be far; for if one wearies the body,

the mind is disabled for work, and the soul too, to some extent.

*Friday, 14th.*—We went out at the North gate, and called upon a man who had often visited us, and with whom we had had long conversations, and lent him several books in turn, the last one being the New Testament. He is an opium smoker, and though he has smoked for twelve years, the quantity he now consumes is very small; still, he is anxious to discontinue the practice, and pleads very hard for our help in some way. Mr. King told him of a native medicine, which he has tried, but with very little satisfaction. He begs me to search the Old Testament for a good recipe; insisting that Mr. King discovered the native medicine before mentioned in that venerable book. I tried to impress upon him the importance of carrying out his convictions with regard to the truth he had been so minutely inquiring about. His reply was, "To attend to religion requires an attentive mind and firm will; but until the opium is gone I have no mind to attend to business as I should, and I have no will of my own; the day before yesterday I was counting out money to a customer, and counted twenty cash short. When I get rid of the opium, then I can give my mind to religious matters." "But," I said, "opium-smoking is only one of the many sins which have their seat in the heart; you cannot rid yourself of the appetite for sin, of whatever nature it may be."

By this time a number of people had gathered round the little shop; so, borrowing a stool from my friend, I crossed the road to an open space, where I was surrounded by an attentive circle, to whom I talked principally concerning the soul and redemption.

#### JOURNEY TO THE WESTERN BORDER.

*Saturday, 23rd.*—Having bought a horse, and hired a donkey for the purpose of carrying my tracts and bedding, we started on a journey to the "other cities and villages," and to-day went as far as Kuen-tsi-chen, a distance of eighty *li*. Before the Mahometan rebellion this was a very large and flourishing place, but now it is a mass of ruins, with a few stable-yards and shops of modern date.

*Sunday, 24th.*—I strolled up a country lane, and obtained an opportunity for quiet reading and prayer. Returning, had a good congregation of villagers, who listened attentively for a long time.

*Monday, 25th.*—A journey of forty *li* brought us to

#### FUH-KIANG HIEN.

In the afternoon I went out at the North gate, and was surrounded by a large crowd, to whom I tried to talk for a long time. I was interrupted frequently by the crowding and noise of children, and by the excessive dust blowing in our faces, etc.; still, I think many heard all I said, and carried away much of the truth.

*Tuesday, 26th.*—Market-day, but not such a busy one as when we were here two years ago; in fact, the population of the city itself seems to have decreased. My first talk was with a few people outside the West gate; afterwards I had a good and attentive congregation at the cross roads in the centre of the city. The people listened attentively, and afterwards bought a number of tracts. After a rest I went out at the North gate, the scene of the marketing, where I had another good audience for some time. I received a few visitors at the inn; and in the evening conversed for a long while, concerning the Gospel, with the innkeeper, a native of the KWEI-CHAU province.

*Wednesday, 27th.*—I had a good audience in front of the principal temple in the city, and afterwards another



outside the North gate; after which it was a difficult matter to get listeners, as they think they have heard all that is to be said, and do not care to stand long in one place; neither are they eager to get the books and tracts; but this is very often the case. Several of the people remember Mr. King's stay of five days the year before last, especially one man, a native of SHAN-SI, who obtained a catechism from him, and has learnt theoretically something of the truth. We feel very dissatisfied with our efforts to preach the Gospel to these people, but "it groweth up he knoweth not how." "My word shall not return unto Me void, but shall accomplish," etc.

*Thursday, 28th.*—I left Fuh-kiang Hien and travelled seventy *li* to Loh-men. The heat was excessive. Arriving early, I went to the further end of the village, and spent a good time in preaching, and selling a large number of tracts. On my return to the inn, I had another audience outside the door, so I sat upon a stool reading and explaining to them for some time; there was a large demand for Gospels and tracts.

*Friday, 29th.*—As Ning-yüen Hien was only thirty *li* further on, we arrived there early in the morning. It is one of those little desolate places without people. I went out and found a few country people who had brought in some trifling goods for sale, but they evinced no interest, and, indeed, I could not make them understand me. I could neither gather an audience nor sell books. The head scholar of the city wrote out a digest of what he thought was our religion. In order that he might learn more, I sent him a good book on the Christian evidences.

*Saturday 30th.*—After journeying over seventy *li* of dreadful road we came to Ko-leo-tsz, which consisted of only one stable-yard and a few farm-houses in the neighbourhood.

*Sunday, 31st.*—Rested.

*Monday, April 1st.*—About thirty-five *li* brought us to Chang Hien, where we intended spending a day and a half; but we found it to be a place existing only in name, and not having even a road leading to it; it has no street, nor even an inn wherein we could rest. Its ancient name is Wu-yang-fen Hien. A little further along, on the other side of the river-bed, is a dirty, scattered village on the side of a hill called Yen-tsing, from its producing salt. As there were but few inhabitants, and they raw country people speaking a *patois* and understanding but little of what I said, I determined to press on to T'ao-chau, which was distant over 300 *li*; so we went on for twenty *li* to Wan-kiä-men, which consisted of merely a few stables.

*Tuesday, 2nd.*—After seventy-five *li* of bad road along the stony river-bed, we rested at a country farm-village called Tsin-tien-tsz. On the road to-day we met several Ts'in-chau Mahometans coming from T'ao-chau with eight mule burdens of skins. We also passed several herds of horses being driven to SHAN-SI for sale. In the evening one herd of twenty-four young horses was stabled with us; the dealer was a Mahometan and possessed two fine mules.

Here the Min-chau and T'ao-chau roads separate: to-morrow we go several miles to the north before going west again.

*Wednesday, 3rd.*—We passed over two great hills, and after fifty *li* crossed the river T'ao in a ferry-boat, as the river was broad and deep. We then proceeded along a narrow path on the bank of the river to Choh-r-p'ing, a distance of sixty *li*; there we rested, and I took a bath in the river T'ao.

*Thursday, 4th.*—We passed several hills to-day, some of them uncultivated; they have a gentle slope and are covered with wild grass: the valleys between were frequently but small swamps, and difficult to pass. A journey of seventy *li* brought us to

#### TA'O-CHAU NEW CITY.

Things on the road begin to present a somewhat different appearance from that we have been used to; the houses have flat mud roofs, and many of them an upper storey; food and fodder are cheaper. But in nothing is the difference more noticeable than in the women. They are very coarse, though healthy; stalwart, with red faces and large feet; they wear a coarse garment coming a little below the knees. Their hair is parted in the centre for a little way, and then divided into two partings over the sides of the head, like the letter Y, the hair hanging loosely over the ears like that of many European women, that of the young girls often hanging over the eyes as well. We see more women than men working in the fields, carrying water, etc. On the road we passed two "Fan-tsz," one was leading a cow and the other carrying a small calf in his arms. As I rode past, one of them, looking at my horse, remarked to the other, "Mara kah kara"—the *r*'s being well rattled. We daily meet several herds of horses being driven down the country to SHEN-SI for sale. At T'ao-chau new city my passport was sent for and copied, and a copy of the Margary proclamations immediately posted up.

*Friday, 5th.*—Of all the desolate and ruined cities that I have seen in China, none equal T'ao-chau new city. Outside the South gate, where we are lodging, are a few stable-yards and miscellaneous places, mostly of recent date; but on entering the immense enclosure (which gives one the impression from the outside that it is a fine large city), we see nothing but a massive heap of ruins on every hand, not a street in the city; here, one or two houses have newly been built, and there is a solitary shop with miscellaneous wares for sale. Towards the East gate is the Ya-men of the sub-prefect, and towards the West gate is the Ya-men of the "hsiah-tai"; all else is broken walls and heaps of ruins. The city was built within the last twenty years, and is said to have had a large population of "Fan-tsz," but it was destroyed by the Mahometans some sixteen or seventeen years ago.

I took some tracts and went out to preach, but could find no one to preach to; there are scarcely any people in the place, and the few residing near the South gate were busily engaged with a funeral. Market-day is held once only in ten days, and then it amounts to nothing: no bread, nor any kind of food can be bought except on market-days. It seems a strange arrangement, but it is a fact, that the mandarins should reside here, while the city they control is sixty *li* further west.

In the afternoon I walked through the ruins, and afterwards sat upon a curbstone in the centre, when most of the people in the city gradually gathered round me, and I preached to them for a long time, afterwards selling a good number of books and tracts. I noticed several "Fan-tsz" in the city, and that the name written over the sub-prefect's Ya-men is "Fan-fu"—*i.e.*, prefect of the Fan tribes. I learn that the tribes of the "Fan-tsi" are not immediately controlled by the Chinese, but that they have appointed one of their own number as a *t'u-sz* (chief or local governor) who is known as "Yang-tu-sz"; he is a man of ability, and has learnt Chinese. He resides at a place called "Chuang-li," thirty *li* south of this, and through which we shall pass when going to Min-chau: all the tribes of the Fan-tsz are controlled by him. These people are said to give much trouble by going about in marauding bands, stealing horses, etc., and all the prisoners now in the Ya-men prison are "Fan-tsz." A few miles from here a number of them have been offending in some way, and Yang-tu-sz refuses to take any notice of it; consequently, a number of soldiers are being drilled, and are speedily to be sent to the scene of trouble.



*Saturday, 6th.*—A ride over one large and three small hills, a distance of sixty small *li*, brought us to

T'AO-CHAU OLD CITY.

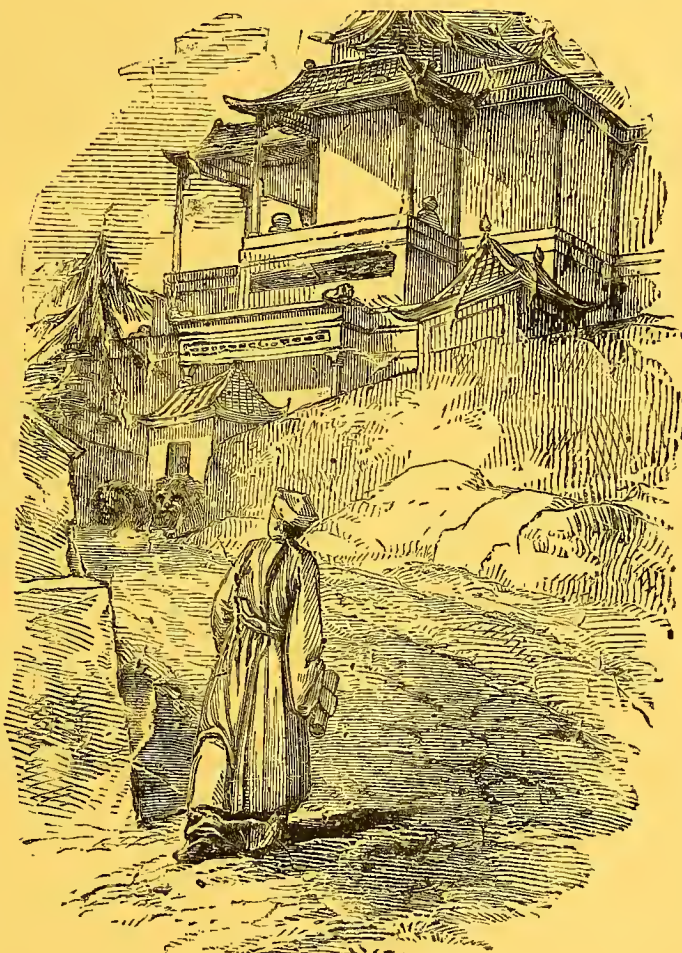
For several miles I rode in company with three Mahometans, all on horseback, two of whom had travelled much both in and out of China Proper, including two journeys to Sung-pan T'ing, which is distant fifteen days' journey from this place, and twelve north of Chen-tu, the capital of SI-CH'UEN; the latter journey being over exceedingly bad roads, containing immense stones. They were there two years ago, and saw Lieutenant Gill and his party, who visited Sung-pan T'ing at that time. The Mahometans carry skins, and drive cattle and horses down to Sung-pan, where people from SI-CH'UEN and elsewhere come to buy; they admit that the trade is very lucrative, though difficult to perform.

This city is a small place, and inside is desolate; there are very few shops, and those are mostly devoted to the skin trade; but outside the West gate, where we are lodged, is a considerable number of people, including a great many "Fan-tsz." Some little excitement was caused by my appearance, and the inn was crowded till after dark. The only mandarin here is a military officer, a native of KWANG-TUNG, who came on horseback to see me soon after my arrival (though I did not see him); he afterwards sent a present, part of which (according to custom) I received, and sent him some books. He said that if I wished to go beyond the borders I was to let him know, and he would refer me to "Yang-tu-sz," the head of the Fan-tsz, who would provide me with interpreters and horses, without which I could not travel safely.

Coming out of the city, I met a party of Fan traders, who were just arriving at the city; there were six or seven huge hairy bullocks carrying loads of skins, driven by a robust man on foot, while behind them were two

well-dressed, stalwart young men on horseback, evidently the traders. These people feel the cold very much, and are wrapped up in a large quantity of fur and other clothing, with the exception of the right arm, which is left bare. I also saw two women buying something; they are dressed somewhat like the men, but wear long rows of large beads and buttons attached to the head, and hanging down the back.

ILLUSTRATIONS FROM THE PILGRIM'S PROGRESS  
IN CHINESE.—No. IV.



*The Pilgrim and the Lions.*

Many of the Chinese here (especially Mahometans) travel west for trading purposes. Some of these visited me, and from them I obtained a few words of the "Fan" language; but I fear that close scrutiny will reveal that their knowledge is inaccurate.

An old "Fan" priest came in to see me. I made him some tea with milk, and gave him some bread, which he speedily devoured without hesitation; but I could not make much out of him, for as friends around me said, he had worshipped idols till he had become almost as stupid as they.

Presently a great stalwart fellow came to peep at the foreigner; some tried to persuade him to come into the room but he refused; so I went out, and using my vocabulary, invited him to come in and drink tea. He came in and drank off a large quantity of tea with milk, and ate some bread. He was a bright, intelligent fellow, and spoke very clearly. I got on well with him; he under-

stood what I said, but corrected some of my sounds, by putting in aspirates where the Chinese had given me un-aspirated sounds; and by giving me different intonations, showing that their language evidently has a system of tones somewhat similar to that of the Chinese.

The Chinese divide the Fan-tsz into the *north*, *south*, *distant*, and *near*, the latter two being respectively *west* and *east*.

*Sunday, 7th.*—I kept myself quiet to-day for reading, etc., especially as it is an idolatrous festival (Ts'ing-ming).

*Monday, 8th.*—To-day has been a busy one with me, in



talking to the people and selling books. I had a very large congregation in the morning, who listened attentively as long as I could talk to them; the sense of stifling caused by the heat and dust was terrible. Afterwards there was such a scramble to buy my books that I was obliged, after trying several methods, to give it up and return to the inn; however, by taking a few out at a time, and selling them at the inn, I sold over a thousand cash worth, and could have sold three times the quantity could I have spared them.

In the afternoon I went to a quieter part of the city, where I had another congregation. The majority of the population is Mahometan, and very friendly till I insist upon the divinity of Jesus, then they begin to talk among themselves, and speak of Jesus as being our prophet as Mahomet is theirs. After preaching, I accompanied some Mahometans to their mosque—they have two almost adjoining one another, and called respectively the upper and the lower mosque, or the great and small. They have many inscriptions over their doors, etc., such as "The ancient and pure religion," "The only true religion, beside which there is no other," etc. To my surprise they invited me to enter, saying I might keep my boots on. I went in, accompanied by several of them; it is really a fine place, clean and well decorated, and with a lofty tower exactly over the hall, consequently it has no ceiling. Its only furniture consists of a wooden pulpit (reached by some ten or twelve steps) and the emperor's tablet.

I found in our inn a native of SHEN-SI, who has spent most of his life among the western tribes, from whom I gathered much and varied information respecting the places, languages, etc., west of this. He is familiar with the "Fan" language, and knows something of the So-fan and Ts'ing-hai; he habitually travels to Sung-pan T'ing, and has been far south-west of that place, to what he calls "Black-water Country," which has a queen, Ya-men, and officials; there women hold a superior position to men, and therefore he also styles it the "Female Country."

*Tuesday, 9th.*—I was busily engaged to-day with preaching and selling tracts. The people were very attentive; I spoke especially to the Mahometans, upon spiritual worship, etc.

Here I changed my horse for a better.

*Wednesday, 10th.*—I succeeded in getting a "Fan-tsz" book, and after changing my saddle for a 'Fan' one, which is much superior to the clumsy thing used by the Chinese, we left T'ao-chau. On the road we met few other than Fan-tsz. I saw a party of horsemen riding towards me, but before we met they dismounted while I passed by; most of them were in Chinese dress, one having a dress hat with a clear button. I learned that they were a party of Yang-tu-sz's Ya-men staff going west on public business. As soon as I had passed by them, they remounted and tore off at a greater pace; the last horse had two riders.

We presently came to the side of the T'ao river, and forty li brought us to a curious, scattered, and dirty place called

#### CHOW-NI,

of which the greater part of the population is "Fan-tsz." There are two walled enclosures, one of which is literally a city of temples, and inhabited by Lama priests only; I went to see them, but was told the doors could not be opened after midday, but I could enter and see them on the following morning. The buildings are well built of brick, about the same size as those used in Europe; the doors, etc., are gorgeously decorated, and on the roof of the principal temple are two golden figures that may be meant for calves, horses, or any other animal. I went into the priests' kitchen, where they have several immense caldrons, one of which was bubbling away with a great

wood fire under it, large enough to roast a bullock whole. There are over a thousand lamas, of various ages, but all dressed in red robes, and a more dirty and slovenly lot I have never yet seen.

Most of the Fan-tsz here can speak Chinese, and most of the Chinese can speak much of the Fan language. Many of the former are called "pan-Fan" (half-Fan), as they were born amongst the Chinese.

We are resting in an inn kept by a Fan family, the leading member of which is a young woman who pays us every attention. There is the greatest freedom in intercourse, very unlike the false politeness of the Chinese; and their modes of living, general appearance, etc., remind me of the Welsh. They cannot enjoy their food without milk; in the evening a good draught of milk was given to me, and the women, who seem to work hard, were engaged in churning butter. At dusk all the women go to the river to fetch water, which they carry in a long, narrow wooden tub strapped to their backs. The poorest of them wear beads and ornaments, and most of them long trousers made of red cloth, which is a compromise with the Chinese.

The Ya-men is large, and Mr. Yang is called the king of the Fan-tsz.

The "Fan" sounds of this place differ somewhat from those I learned in T'ao-chau old city.

*Thursday, 11th.*—After a basin of new milk, with some bread and fresh butter, I went up to

#### THE CITY OF TEMPLES.

The principal temple was open, and a fine place it is, as large as, and very similar in style to, many of our churches and chapels, especially like a Roman Catholic place of worship. Nearly 300 dirty priests were seated on the clean wooden floor in rows of twenty odd each, and each one held a small wooden basin, while some twenty or more younger priests were rushing about with tall wooden tubs of hot milk, and with a brass ladle serving it out to the seated priests. Two head priests, enveloped in massive yellow robes, were walking about and seeing everything went right.

At my appearance a general buzz arose among them; but the head priest, walking to the front, gave a clap with a large wooden clapper suspended from his waist, and there was immediate silence; then, in what I suppose was a very eloquent manner, he began to upbraid them at the top of his voice, and continued to do so for some minutes. Their appetites being satisfied, the servers came out of the temple, and were each supplied with a piece of bread fried in oil, and a slice of butter.

The priests, still retaining the sitting posture, commenced to chant; most of them possessed deep bass voices, while a few tenors and one alto seemed to harmonise tolerably well, and they were all careful to keep time. The appearance of the place, the arrangements at the further end, very much like an altar-piece, with an immense idol and numerous candles burning, the chanting, etc., much resembled a Roman Catholic service. There seemed to be no end to the chanting, so I walked away and got into conversation with two priests and a Chinaman. The priest, in answer to my questions, told me that they worshipped "Shih-kia-fuh," the Buddha from the "western heaven." I told him I had seen the country he called "western heaven," and could assure him that it was no more a heaven than this place, and then tried to speak to them a little after the style of the Athenian speech, but with poor success, their knowledge of Chinese being limited. Later on a number of people were to be seen ascending the hill to the temple city, each carrying a small loaf of the best white bread in the hand, which they were going to present to the priests, that the latter might chant for them.



I intended moving on for a few miles to-day, but the "Fan" chief sent his head man to beg me to stay a day, as he wished to see me. He also inquired about the road I intended to take to Min-chau, stating that there were two roads—one this side of the T'ao river, and one the other side; the further side of the river is Fan-ti, this side is *Han-ti*, the river marking the boundary or territory. If I go by way of the further side Mr. Yang must send men with me; if this side, the T'ao-chau mandarins must send men.

I went into the village to preach, but found no people, the weather being very cold. An old gentleman named Sü came to see me. He is a true "Fan-tsz," but has no appearance of it either in dress or manners; and rattles away in the "Fan" language more fluently than any other I have heard. Every one speaks more in "Fan" than in "Chinese." He presently introduced me to the great leaders of religious matters here—one, the head priest, was introduced as a very wonderful person; the other, dressed in dark violet robe was a

#### LIVING BUDDHA,

and this is the second time he has been in the world ("c'uan shi"), so that there is nothing in heaven or elsewhere that he does not understand. As soon as he was born he began to talk and say who he was, where he was formerly priest, where he had placed certain things; and upon his wooden basin being mixed with many others, he picked it out without hesitation. Another such wonderful child has recently been born some distance from here, and the sum of 3,000 ozs. of silver has been offered for it, but was refused. Each of these remarkable guests spoke a tolerable amount of Chinese, and at my request wrote some words for me, and pointed out the divisions of words, etc., in the book I have. I was in the midst of a talk on religious matters when the arrival of the chief was announced; they retired, and the great man made his appearance.

He is a young, pale-faced fellow of twenty-seven years, and smokes opium. He is reticent and rather awkward in his manner. He has no appearance of his origin, but looks more like a young Hu-nan man. His father is said to be a nice old man, but is now withdrawing from public matters in favour of his son; the family have held the office since the Han dynasty. When he departed, my old friend Mr. Sü returned, and I afterwards accompanied him to his residence. All these people live upstairs, but on the ground floor they have a fine large room like an English gentleman's kitchen; everything seems very clean, the apparatus is all of brass and from Song-pan. At the further end of the room is a large set of cupboards and shelves, very similar to a large dresser, and on these are arranged a great variety of brass utensils, such as wash-hand basins, pans, tea-pots, wine-pots, saucepans, etc. Looking round in company with the old gentleman I found a small accordion of Mongolian manufacture—it was a very old one, and only had seven keys; the next things I found were some small iron tea-trays of European manufacture, in the centres of which were pictures of children in European

clothing, etc.: he thought they came from Russia, but was not sure. He afterwards gave me a set of praying beads, and apologised that he had not learned of my presence sooner and received me into one of his two residences, and pressed me when I came again to be sure and be his guest.

After disposing of a few books I returned to the inn, and got the innkeeper to go with me to the temple city to act as interpreter in trying to get the "Fan" alphabet written by a priest. The two great men who visited me were gone to the Ya-men to chant, but we succeeded in finding another learned individual who willingly wrote the alphabet for me, and taught me the sounds. These people live much in the same way as others, viz., a fine large room with a "k'ang" and cooking apparatus; and in each of their houses is a strong greasy smell of butter and milk. They live on the ground floor, and use the upper storey for devotional purposes.

I have had no street congregations, but many visitors, etc., with whom I have spoken more or less.

A messenger to the Fan-tsz could learn the language here, and probably find his way west without much difficulty.

*Friday, 12th.*—After partaking of some bread and fresh butter, with a basin of *warm* new milk, we again started on our journey to Min-chau. The whole of the road lay along the left bank of the T'ao river, which here has a good body of water, and rushes furiously over huge rocks and stones which crowd its bed. Large quantities of timber are produced in this part, and many men are engaged in navigating rafts down the river. There are no places on the road worthy the name of villages. After a journey of seventy odd *li* we came to Si-ta-tsai, where we rested.

*Saturday, 13th.*—We arrived at Min-chau to-day, a distance of forty-five *li* from the last-mentioned place.

*Sunday, 14th.*—I spent a quiet day.

*Monday, 15th.*—I had several attentive congregations, and sold many books, etc. One man said that some foreigners were here in Hsien-fung's ninth year, and asked if it were me.

This is a large, miserable, ruined place, with few inhabitants, having been twice destroyed by the Mahometans.

*16th.*—Left Min-chau, and on the 17th met a messenger from Kong-ch'ang Fu, coming in search of me, having received instructions from the Tao-tai at Ts'in-chau.

*18th.*—Arrived at Ten-tsing, where I sold a few tracts.

*Tuesday, 23rd.*—Reached San-shih-li-p'u. Next door to the inn a shop was set aside for a temple, and three new idols made, who were being constantly supplicated for rain; I got the people together and talked a good while, and left a few tracts with them. One man brought a sheet tract and small book which Mr. King had given him the year before last, and which he had preserved with the greatest care.

*Wednesday, 24th.*—Reached Ts'in-chau, and found letters awaiting me. The want of rain is causing some excitement.



FLAG-BEARER, OR GOD OF THE FLAG.  
Worshipped by Military Mandarins and by Soldiers.



## Visit to Shan-si.

REPORT OF WALTER C. HILLIER, ESQ., H.B.M. CONSULAR SERVICE.

(Continued from page 8.)



IN many places the average was certainly considerably less, more particularly among the mountains, where I can safely say that less than a tenth was sown or ploughed ready for sowing. Considering the enormous reduction in the number of mouths that have to be fed, with only a fifth of the land under cultivation I believe that a good harvest would yield sufficient for their maintenance, but the question arises—Will a good harvest be secured? and I am sadly afraid that the answer is a doubtful one. I can only say that when I left no rain had fallen, and so little snow as to be perfectly valueless, and it was asserted by numbers of people that unless there was a fall within two months, an utter failure of the scanty harvest that could at the best of times have been reaped must inevitably ensue. In this case I see little hope for the unfortunate survivors. Human nature cannot stand the strain they are enduring for ever, and I fear that the majority of those that are left must inevitably die.

It was originally my intention to spend a month at P'ing-yang Fu, or elsewhere in the province, to aid in the work of distribution, but my journey there had occupied so much longer than I had anticipated, and the distance from thence to Tien-tsin was so much greater than I had calculated, that I found the time at my disposal considerably curtailed. I joined the distributors just as they were completing the last of the work in the Lin-fên district, and this was finished a week after my arrival. They then had to await the return of the prefect from Tai-yuen Fu, where he had gone to pay his respects to the governor, and had promised to bring back with him specific instructions as to the fresh field that was to be opened for the distribution of the remainder of the money. It was hoped that a move to the south and west would be effected, but much depended on the facilities that the prefect would be prepared to afford.

As there would have been no advantage, from a public point of view, in my remaining at P'ing-yang during this period of inaction, I determined to start northwards, and accordingly left that city on the 25th February. As I proceeded things gradually improved, until on my arrival at Hwai-lu, the frontier town of CHIH-LI, at the foot of the terrible Ku-kwan Pass, I came to the conclusion that I had left the famine district behind. I would refer any one who is anxious to peruse a graphic description of the route from P'ing-yang to Tien-tsin to the Rev. Dr. Williamson's admirable account.

I have, so far, endeavoured to lay before you an account of my personal experiences, and

### A STATEMENT OF FACTS

to which I can bear personal testimony, and on re-perusal of what I have written, I can conscientiously say that I have not been guilty of a single exaggeration, and have spared you the recital of numerous instances that would materially strengthen my tale. There are many points, however, which I should like to bring before your notice, but I must first explain that I am now travelling beyond the region of positive assertion, and can only base some of my statements on the testimony of others, and cannot claim for my

theories the attention that might be attached to careful observation and research.

Amongst the questions on the list with which you provided me before my departure there are many which I cannot attempt to answer, as my connection with the actual work of distribution was so brief as to give me no opportunity of doing so. The majority of them must be left to those who have had greater experience of the question than myself. There are, however, one or two to which I think I may venture to reply, though, once more, it should be understood that I cannot vouch for the complete accuracy of my theories or assertions.

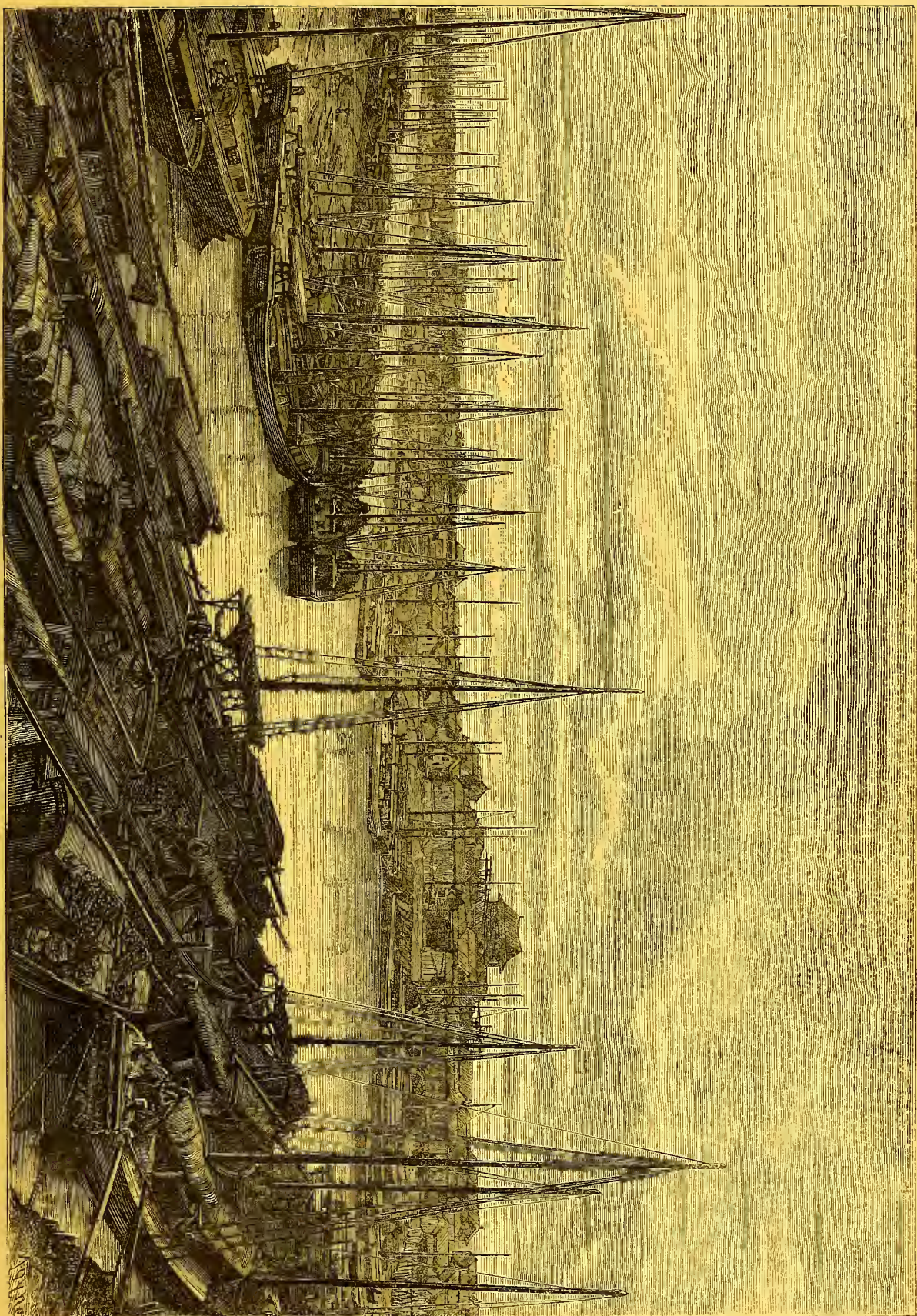
You wish to be informed whether

### NATIVE ASSISTANCE

has been afforded in the districts visited by me. I think that in nearly all some aid has been given, but in most places it has been insufficient to do more than support life for a few days. It is difficult to obtain correct answers from natives to questions on this subject, as it is manifestly to their interest to make the least of any aid they may have received to any one from whom there is a prospect of help. In no instance, however, did I hear an expression of gratitude for what had been done by the Government, and in the majority of cases the murmurs were very loud. Relief in the shape of grain appeared to be the most universal form of aid, and a *shêng*, or Chinese pint *per mensure* the average quantity given, which, it was asserted, was only sufficient for a single day's consumption. It should be remembered, though, that this would last much longer if eked out with other stuffs, and the harvest gathered last autumn, small as it doubtless was, must have left a slender stock in hand. That large supplies were being imported into the province I can testify, for I saw thousands of mules, donkeys, camels, and men streaming through the Ku-kwan Pass, and met hundreds of carts on the road from P'ing-yang to the north, all laden with grain. This import is going on day and night, and as the whole of it is the property of the Government there is no doubt whatever that it is intended for distribution, and even if, as was everywhere alleged, dishonesty was rife amongst the hosts of underlings attached to each Ya-mên, a large balance must still have been left. I found inquiry on this point almost useless as no one would tell me the truth; the dispensers of charity had one story and the recipients of it another, but I can safely say that wherever it may ultimately go, grain is being poured into the province as fast as it possibly can be. Every animal that has four legs is availed of, and it was quite painful to see many half-starved beasts limping along or staggering under a load they had not the strength to bear. Those who have no animals to drive carry sacks of corn upon their backs, even little boys nine or ten years old being pressed into the work.

This grain-carrying trade affords employment to many thousands of people, who are thus enabled to earn enough to support themselves. The Government rate for portage or carriage is now the same as the market charge, so that they are enabled to monopolise every available means of transport, and a system of Government relief work has virtually established itself. The rate paid for a catty of





THE TWO CONFLUENTS, TEINTSIN.



grain from Hwai-lu Hien, at the foot of the Ku-kwan Pass, to Shih-t'ieh, the town at which it may be said to commence, a distance 385 *li*, is thirty *cash*. An able-bodied man will carry from 150 to 200 catties 60 *li* a day, so that he can earn, say in six days, from four to five thousand *cash*, or something over three taels. Of course such hard work as this requires more substantial food, but if 200 *cash* be allowed *per diem* for his support, a coolie can still have a balance of about 3,000 *cash* at the end of his walk. Allow him four days for his return journey, and he still makes a clear gain of 2,000 *cash*, or, say, a tael and a half on the round trip. Owners of animals of course make more, but their profits are materially reduced by the enormous price of fodder, an animal in hard work consuming the value of at least 500 *cash* a day. These rates are modified where the roads are better.

The next question on your list is

"WHAT ARE THE PROSPECTS OF THE LOCALITIES YOU ARE ACQUAINTED WITH?"

To this I am afraid I must answer, "Lamentably bad." As you are already aware, the scanty harvest that was anticipated last autumn (I speak now particularly of SHAN-SI) was almost destroyed by an untimely fall of snow, and since then no rain has fallen, and so little snow as to be quite inappreciable. The ground, except in the neighbourhood of the river Fên and its affluents, is perfectly dry. Although the weather in the P'ing-yang valley was almost hot when I left, there were none of those damp patches in the soil that are to be seen elsewhere when the frost releases the moisture it has held in solidity.

I was told by many people that unless rain falls before the end of the 3rd Chinese moon, the one we have just entered, the harvest must be an utter failure, and allowing a certain margin for exaggeration, I think it might safely be predicted that if it does not come before the end of May there is every prospect of a return of the old state of things if not of worse suffering. The numbers to be provided for are greatly diminished it is true, but, on the other hand, the strength of the survivors is not so great, and it almost seems possible that the whole province will become depopulated. The cold weather appears to have held any epidemic in check, and there has been almost entire freedom from typhus and other diseases of this nature, but with a return of warm weather there is every reason to fear that there will be much sickness.

#### ANOTHER ENEMY

with which these unfortunate people have to contend is wolves, which, although their ravages are not numerically extensive as compared with those that the famine have caused, account in the aggregate for a considerable number of lives. There was hardly a man I met but had some story to tell of the daring nature of these beasts and the mischief they had caused. Children are generally their victims, but in some instances they have ventured to attack grown persons, not only in broad daylight, but even in the village streets. Mr. Hill told me he had recently passed through a village in which a girl of eighteen had been seized by a wolf when walking with another woman, and devoured almost in the presence of the latter. He was shown the traces of the blood as the brute had dragged his victim along the road. Dozens of instances of similar attacks were told me by different men that I met, and I hardly saw a single traveller on foot throughout SHAN-SI that was not armed with a sword or knife. I asked many of them why they carried it, and they all said as a protection against wolves as well as robbers. The most dangerous time was at dusk or early dawn, though the only two wolves that I encountered I came across in the middle of the day. One of them was walking leisurely

along a few yards from the highway, and within easy shot of a pistol or a gun. Mine was unfortunately not ready at hand, and the beast showed such little inclination to run away at my approach that I thought it prudent to let him alone, as a stick was hardly a formidable enough weapon with which to assail him. I was told by the natives that their usual method of attack is to spring at the throat, and when once they have got hold there is no hope. They will sometimes jump on a man from behind, and his first impulse is, of course, to turn round. This is fatal, as he is seized at once by the throat and speedily choked.

I might, perhaps, be excused from replying to your inquiry as to the

#### CONSUMPTION OF HUMAN FLESH,

as no such case has come under my "personal" notice, which is the form in which the question is put, but as I presume your object is to obtain corroboration or refutation of the statement that cannibalism has been practised, I may say that I have no doubt whatever that it existed at one time to a frightful degree; indeed, I feel almost inclined to believe that five people out of ten in SHAN-SI have learned the taste of human flesh. The question is one that I hardly liked to put to any one, but the necessity for doing so never arose, as information on the subject was volunteered on every side. I was told again and again that human flesh was actually sold on the market in the most undisguised and unmistakable form; persons were pointed out to me who were known to have devoured it, and numbers of people who could have had no reason whatever for deceiving me on the subject, as I never asked them for information, told me that the practice was terribly common.

One man said that he had seen two women buried alive by the authorities as a penalty for killing and eating their own children, and that this was only one instance out of many that passed unnoticed. Others said that so terrible was the condition of things at one time that men dared not go beyond their own villa, unless in large parties, as they would have been killed and eaten to a certainty had they done so. Many were mentioned by name who were known to have gone out at night in gangs simply to hunt down human game for food, and Mr. Richard himself told me that he had seen the bodies of dead people bricked up in the rooms in which the survivors of their families were living, as they wished to preserve them from being devoured.

The state of the country at this time must have been simply indescribable. Each village or town was almost in a state of siege, for no one hardly dare go beyond the place in which he was known for fear of what might befall him. There seems to be a sort of impression that the majority of those who gave way to this fearful temptation did not long survive; whether from the effect that this food had upon the system, or from mental causes, no one could say, but the practice was universally condemned, and the fact of its causing speedy death was looked upon as a proof of its being wrong, though it was very justly argued by some that when only this step lay between a man and death it was hardly fair to pass judgment upon him.

I have been asked by some,

"IF THE STATE OF THINGS WAS AS HORRIBLE AS YOU SAY, WHY DID THE PEOPLE STAY?"

I really do not think they could have got away. When things were at their very worst, not only the whole of SHAN-SI, but large portions of CHIH-LI, SHEN-SI, SHAN-TUNG, and HO-NAN were suffering from the same scourge, so that these unfortunate people were hemmed in by a



belt of famine that it would have taken weeks to penetrate. It was hardly to be wondered at that they should have clung to their homes until their last *cash* almost was spent, hoping on each day for rain that never came; until at last, weakened by hunger, and utterly penniless, they started from their homes, perhaps with wives and children, for a weary tramp of many weeks through districts as suffering as their own. Thousands must have tried it, and almost all, I fear, but those on the confines of the famine region have failed. The whitened bones on the roadside which are the remains of a very small proportion of those that died, tell too plainly the sequel of their efforts.

The mind almost fails to grasp the intensity of the suffering that must at one time have been undergone in this ill-fated region, and perhaps it is as well for most of us that it should be so, for I know at times as we travelled along the road and pictured to ourselves the weary gangs of fainting wanderers, and the feeling that must have been experienced by a husband or a father as he saw his wife or little ones lay down by the roadside to die, seemed to invest the place with such terrible associations that we were strongly tempted to turn back. I think, however, thorough realisation is hardly necessary to call forth the active sympathy of all charitable persons should it be found necessary, as is only too painfully probable, to appeal for aid to prevent a repetition of these awful scenes.

Before bringing this report to a close, there are still two matters upon which I should like to say a few words.

The Chinese Government has been the object of much abuse for its apathy and incapacity, which I think is hardly thoroughly deserved. It has been said by some that the famine is due to the effects of

#### DISAFFORESTATION,

and by others, that had better means of communication existed the famine might have been prevented. Without venturing to pass a positive opinion on either point, I cannot help thinking that the disafforestation theory will hardly account for the famine. Want of timber may have been one of many causes that contributed towards it, but not the only one; and in some places, especially in HO-NAN, there was much more timber than I ever expected to see. The villages and smaller towns were well stocked with trees, and in many places they were so thickly planted as to form even at this season of the year a prominent feature in the landscape.

In SHAN-SI they were not so numerous, but I noticed the existence of a superstition that would tend greatly to assist in the preservation of timber wherever it existed. Numbers of old trees were covered with inscriptions, either cut on wooden boards or written on slips of paper, containing the well-known Chinese motto, *Yu-ch'iu-pi-ying*, "Ask and you shall surely receive." Trees are apparently here supposed to possess divine powers, and there was hardly a village through which we passed that did not contain at least one of these sacred trees covered with the offerings of grateful devotees. The mountains, it is true, are almost devoid of timber, but it is possible that this may be due to the peculiarity of the soil of which they are composed, or rather natural causes, rather than to the "destructive hand of man." The Mongolian plateau, for instance, is singularly devoid of timber, but the rainfall in that region is by no means deficient. Being utterly ignorant upon this question, however, from a scientific point of view, I cannot venture to give any positive opinion. I can only say that the absence of timber did not strike me as due to any other than natural causes, and not in any way more marked than in places where the rainfall is abundant.

As regards

#### MEANS OF COMMUNICATION,

there can be no two opinions upon the condition of the roads, especially in the mountains, which are as bad as they possibly can be. The only entrance into SHAN-SI from the north is the Ku-kwan Pass, and I have seen nothing anywhere to equal it for roughness. The ordinary time that is allowed for the passage by mules is five days, and for carts seven, though if I had not actually seen carts passing through I should have said it was impossible for them to go. In some places six, seven, or eight mules are harnessed to a two-muled cart, and even then it takes the united efforts of the whole team, stimulated by the shouts and yells of a dozen men, who are pushing from behind, or pulling round the wheels, to get it over some of the difficult parts.

There are two roads into SHAN-SI from the south, one, the pass by which we travelled, which is evidently considered too bad for use, as no grain enters by it, and the other by way of Ho-nan Fu, on the south bank of the Yellow River. Of this road I can say nothing, but Messrs. Scott and Capel, who came that way, say that the grain traffic upon it was so large that a block often occurred for hours at a time, as in some of the deep cuttings in the *Loess* there was not room for two carts to pass. The carters, actuated possibly by the same spirit which causes a junk captain to try, whenever he can, to cross a steamer's bows, invariably try to get the better of each other in these narrow parts, and the result is a block which is followed by a considerable amount of vituperation on both sides before either party will yield. To us who are accustomed to rapid communication, such a state of things would be intolerable, but looked at from a Chinese point of view it is not so very disgraceful. They know of nothing better, and are fairly satisfied therefore with what they have got.

We can hardly charge the Chinese Government with criminal neglect because they have not yet made a railroad into SHAN-SI, one of the last provinces into which a railway system would be introduced even if it had been adopted elsewhere; we are therefore almost compelled in common fairness to drop this argument and confine ourselves to the question of roads alone. The average rate of travel along an ordinary Chinese road is 100 li a day, or say 36 to 40 miles, and this rate will be kept up by the same animals for weeks in succession. Foreign cart-horses would certainly do no more, and in the mountain passes, where only half this average can be maintained, it would require an expenditure of several millions of taels to construct a decent road. It can hardly be wondered at then, that little or nothing should be done in a matter that would tax the highest European engineering skill.

That there was a complete failure of communication at the outset I admit, but this was, I think, in great measure due to the interference of the Government and not to its apathy. As long as there was money to buy grain, the supply was always equal to the demand, and, indeed, at no time during the whole history of the famine was there a failure of supplies for those who had means to purchase them. This will explain what at first appears an anomaly, viz., that when people were suffering from starvation, relief was generally given in money rather than in grain.

When money began to fail and general starvation commenced, the Government stepped in and began to import as fast as it could, impressing into the service all the carts and animals that could be secured, and as the Government rate paid for transport is considerably below the ordinary charge, it followed that owners of animals avoided all places where "requisition" was in force, and the authorities soon found themselves at a standstill for want of the means of transport. The rates were then raised to



the market standard, but much time was lost before this took effect, and in the meantime of course thousands died of want. This, as far as I could gather, was the history of the failure that undoubtedly did occur. Now, this block would seem to have been cleared, and the machinery at the disposition of the Government, cumbrous though it is, once set in motion appears to be working with fair success. The venality and utter corruption of large numbers of the agents employed was and is, perhaps, the chief cause of failure, but until the whole moral tone of the Chinese as a nation and a Government can be changed, this is an evil that can never be successfully overcome. There can be little doubt that the higher officials did the utmost in their power, and with a few notable exceptions were unsparing in their denunciations of dishonesty whenever it came prominently before their notice.

You have asked me whether there appeared to be any

#### APPRECIATION OF THE AID

that foreigners have afforded. I hardly like to attempt to answer the question, for it opens up such an enormous field of speculation.

To any one who has had a long and varied experience of the character of the Chinese it is hardly necessary to say that gratitude is not one of their strongest features, and that thanks from them are so rare that if an opinion had to be formed upon verbal expressions of appreciation I am afraid I should have to say that all that was done was accepted as a matter of course. I only heard two men say "thank you" among the hundreds that I relieved, and both of them were men to whom I gave a very small amount, and who had no knowledge of my connection with the distributors. One of them certainly was in a desperate condition, and when I met him on the road would not have had many hours to live had he not come across me, and the other had no expectation of a present; but many that I relieved from the famine fund in a regular way were in just as bad a plight.

We must look to other indications of gratitude where Chinese are concerned. If we start with the supposition that in the eyes of every ignorant Chinaman a foreigner is a barbarian to be grinned at, hooted at, and yelled at, and this was the treatment I invariably received in HO-NAN, and in HU-PEH in a more genial degree. A marked difference is to be observed in the attitude of the people of SHAN-SI, who have been the recipients of foreign relief, showing that they have reached a higher appreciation of the foreigner. Even to myself, a "barbarian" pure and simple, in the genuine barbarian dress, perfect civility was shown in and around P'ing-yang Fu, while to Messrs. Richard, Hill, and Scott it appeared to me the respect was very marked. The Chinaman, I venture to believe, is a sceptic in the matter of

#### DISINTERESTED CHARITY.

He cannot grasp the idea that it is possible for a man to do a purely charitable act, and when the handling of much money is concerned the acceptance of the theory becomes still more difficult to him. That a number of persons whom he has never seen or heard of should spontaneously send him aid with no ulterior object or design is utterly beyond his comprehension, and when he has at last brought his mind to accept the fact that it is so, he has yet to swallow the still more difficult theory that the agents they employ for its distribution are men of absolute integrity who are actuated by the noblest motives, and are perfectly cleanhanded. "Squeezing," as it is popularly called, in some shape or form is so essentially bound up with Chinese life, public or private, that perfect honesty

is a virtue which a Chinaman reads about but does not understand.

If my assumptions be correct, and I firmly believe that they are, it will be seen that the distributors of the fund have had an enormous difficulty to contend with. They have had first to convince the authorities as well as the people that the contributors of the money are actuated by the best of motives, and next that they themselves act up to the standard of morality they profess. Starting with this belief, as I assume they do, that the motives are interested and the morality exaggerated it is easy to imagine that everything suspicious will be misconstrued, and that even the dishonesty of native subordinates is countenanced and understood by their foreign employers, who are only doing the same on a much larger scale. I have said enough, I think, to show that the foreign

#### DISTRIBUTORS

have a terrible up-hill battle to fight, and one that requires a patient and unwearied struggle to win.

You have learnt, I do not doubt, from Mr. Richard of the difficulties and obstructions he had to encounter at the very outset of his labours, and how he has gradually, by his personal influence and patient persistency, overcome the prejudices first of the Grand Secretary, Li Hung-chang, and of the Governor of SHAN-SI, and finally, with the aid of Messrs. Hill and Turner, has succeeded in convincing the local authorities of P'ing-yang of the sincerity of their motives.

One has only to go through the villages and towns where they are known to discover at once the place they hold in popular estimation. "Do you know Li T'i-mo-t'ai (Mr. Richard's name) or Li Hsieng-sheng (Mr. Hill's)?" was a question I was everywhere asked; and during an experience of natives lasting now eleven years, I may say that I have never heard foreigners individually spoken of with such respect and esteem as these gentlemen, a reputation that they have earned by their own influence and exertions. It would be almost too much to say that prejudice and suspicion have been entirely overcome, as the native agents they are obliged to employ have on more than one occasion been guilty of acts of extortion and petty dishonesty that must reflect to a certain extent on their employers, but I feel certain that time only is required to secure a just appreciation of the motives of the

#### CONTRIBUTORS.

and unbounded admiration of the noble devotion that has been displayed by their agents. Lives which bear every mark of transparent simplicity and truthfulness, that will stand the test of the severest scrutiny, must in the end have their due effect. It seems presumptuous to offer a tribute of praise to men whose literal interpretation of the calls of duty have placed them almost beyond the reach of popular commendation, but perhaps I may be allowed to say that anyone who has seen the lives that these men are leading cannot fail to feel proud of being able to claim them as countrymen of his own.

There are many other considerations in connection with this subject that are of absorbing interest to myself, but I am reminded, when I see the formidable length that this letter has already reached, that I have tried your patience enough. My object has been to endeavour to place before you as far as lay in my power a picture of the state of this afflicted region that will enable you to assure those who have charitably come forward with pecuniary aid that their donations have been devoted to a good object, and have been well and judiciously bestowed. Should I have succeeded in doing so in any degree, I shall not feel that my journey has been taken in vain.

I am, Sir, yours faithfully, WALTER C. HILLIER.



## Recent Intelligence.

**MR. G. F. EASTON** wrote on August 20th from Ts'in-chau, KAN-SUH province:—"I have just succeeded in renting premises here. They are situated on the main street of the northern suburb, and afford facilities for local work as well as residence. We can open a book-shop and a preaching-room on the street, as well as have rooms for dwelling. I hope to see Mr. King and his wife here before long."

**MR. GEO. KING** wrote on September 19th from near Fan-cheng, which he hoped to reach in two or three days. "There," he says, "we intend to make a short stay. If all keep well and strong, when we reach Han-chung (in the SHEN-SI province) I am rather expecting to take a small house there. Han-chung would be a great boon to the KAN-SUH work, while I may find postal communication between that city and our station at Ts'in-chau (KAN-SUH) on the one hand, and the Fan-cheng and Wu-chang stations on the other. My dear wife keeps fairly well, and much enjoys the fresh air on the boat."

**MR. GEO. PARKER** left Ch'ung-k'ing, in the SI-CH'UEN province, on September 18th, for a missionary journey northward as far as Ts'in-chau (KAN-SUH), where he hopes to spend a short time with Mr. Easton.

**MR. J. H. RILEY** wrote from Ch'ung-k'ing (SI-CH'UEN) on September 25th:—"I returned here last Friday from a two-months' journey in company with Mr. Mollman (of the British and Foreign Bible Society). I enclose you two photographs of a Lolo whom the Lord has enabled me to bring back. I have commenced to learn his language. Mr. Clarke and myself would like to make the attempt soon to settle among his people."

**MR. S. R. CLARKE** wrote from the same station on the same day:—"Brother Riley and myself are in excellent health, and have been since we came out. . . . I think I could find native Christians here now suitable for colportage work. The candidates are constantly asking to be baptised. Two men in this city now have attended the hall regularly for six months, and have long professed to believe. . . . The people generally seem very well disposed to us, and cause us no trouble. We have a great many lady visitors. They come often in twos and threes, and sometimes in scores."

**MISS WILSON** left Wu-chang for I-chang with Mr. and Mrs. Geo. Nicoll. She will probably accompany them to Ch'ung-k'ing (SI-CH'UEN province), where she may for a time find an important sphere of usefulness among the lady-visitors referred to in the above extract from Mr. S. R. Clarke's letter.

**MR. J. F. BROUMTON** wrote from Kwei-yang, the capital of the KWEI-CHAU province, on September 5th. He was in good health, and was looking forward with pleasure to the arrival of Mr. and Mrs. Geo. Clarke, and hoping after that to be able to do more itinerant work than has hitherto been possible.

**MR. F. JAMES** wrote from T'ai-yüen Fu, the capital of the SHAN-SI province, on September 7th. He and his wife and child were well, as were Mr. and Mrs. Richard (Baptist Missionary Society) and their babe. The brethren were preparing for work among the many students who were expected to be up in T'ai-yüen Fu for the great triennial examinations.

**MR. J. J. TURNER** wrote on September 6th from T'ai-yüen Fu. He expected to leave for P'ing-yang Fu early in the following week; the state of his health, and the cooler weather permitting this. Mr. Drake was still in T'ai-yüen, principally occupied with the study of the language.

**MISS HORNE** writes from T'ai-yüen Fu of the orphanage work, and of the work among the women. She says, "My girls are continuing to give me much comfort; there is very little quarrelling or crying among them, and stealing has come down to occasional pilfering among themselves of some trifling eatables. We have been pleased to observe the children

taking more notice of what is being said to them at morning and evening worship.

"The work among the women here is truly encouraging. Last Sunday as many as fifteen came really on purpose to hear the Gospel. Many of them come frequently, and remember from time to time what they hear. We have indeed cause to thank God and take courage. Many not very well off seem desirous of showing kind feeling by bringing small gifts: we have quite a nice array of flowers, almost all given us by women whom we know."

**MISS CRICKMAY** writes from T'ai-yüen Fu on September 6th:—"It is just three years to-day since we started for China. God has been good to us: I do pray that coming years may find us all increasingly useful, because more truly devoted to God. I do trust that there is really a good work going on, slowly but surely, among the women. There are not a few who come more or less regularly to the Sunday (and sometimes to our daily morning) worship; and it always does my own heart good to see the earnest way in which they attend, and their ready desire to learn passages of Scripture and hymns."

**MR. JAMES CAMERON** left Tien-tsin on October 6th with a native colporteur, to go overland to Neu-chwang, selling Scriptures and preaching on the way. He writes on October 10th from Ning-ho Hien, he had met with so much more encouragement in sales of Scriptures (on behalf of the British and Foreign Bible Society) than he had been led to expect, that he was sending a messenger back for two additional boxes of Testaments, Gospels, and portions.

**MR. PIGOTT** wrote from New-chwang on October 11th (whither he had gone to prepare for a long tour of colportage with Mr. Jas. Cameron and two native colporteurs, now in the employ of the British and Foreign Bible Society). He says:—"I hear that we may expect good sales, and to meet friendly people. . . . I found three boxes of Bible portions from Mr. Dyer (agent in China of the British and Foreign Bible Society) awaiting me here." In a later letter he says:—"Tomorrow I go on a short journey—partly to buy mules (to convey the books on the long tours), and partly to sell books. I expect to visit two fairs about sixty-five *li* (twenty to twenty-five English miles) distant."

**MR. C. H. JUDD**, who has removed from Wu-chang to Che-fu, having secured a suitable building site, is now erecting mission premises upon it. Che-fu is so healthy, and so much cooler in summer than most of our stations, that we hope life may in some cases be saved, and that often the need for labourers going home will be obviated by our having a sanitarium here.

A hospital and a school for the children of our missionaries in China will be added if the Lord provide the requisite funds. Quite a number of our missionaries have derived great benefit this year from a short stay in Che-fu.

**MR. BALLER** wrote from Wu-chang on October 19th:—"My dear wife and little one arrived here in safety a week ago. Both have been benefited by the voyage."

**MR. CARDWELL** writes on October 6th:—"I grieve to tell you that Wang Kin-yüen died at Ho-k'eo in July last; he had been ailing for a long time, I believe from consumption. I am sorry I could not go and see him at the time." May God soon fill his place.

**MR. HUNNEX** wrote from Gan-k'ing on September 27th:—"You will be pleased to hear that last Sunday I spoke in the chapel for the first time, but I am afraid that the people did not understand much of what I said. I think I succeeded better speaking in the street a day or two ago. It is so hard to say nothing, for having tasted of the love of Christ ourselves, we cannot but long to proclaim that love to the thronging multitudes around us."

**MISS KNIGHT** and **MISS BELL** left Nankin before the examinations commenced; the latter has since been married to Mr. Copp. Miss Knight wrote from Shanghai on October 10th that she had had a time of very happy fellowship with Mr. and Mrs. Dalziel, and had greatly enjoyed taking part in their work among the sailors.



**MR. F. TRENCH** and **MR. TOMALIN** have been working in Nankin during the examinations. Mr. Trench wrote that he had been much encouraged; many students had heard the Gospel, and many portions of Scripture and Christian books had been put in circulation. He felt that the Lord was in their midst, all seemed to listen with attention and to understand well.

**MISS HUGHES** wrote from Yang-chau on October 6th:—"Yesterday we had a nice Sunday. In the afternoon I went out to speak to the women in their own homes, and had access to four houses. I enjoy the Thursday evening Bible-class, and think our teachers do. Last week we had eight persons present. Yesterday Yao Sien-seng, formerly our teacher, came. He said, 'You must not blame me for being sometimes irregular in my attendance at the meetings; the people with whom I now live are very much opposed to my coming; but come what will, I mean to be a disciple of Christ.' The Christian tailor too lives a very consistent life."

**MR. W. A. WILLS** wrote from Hang-chau on August 26th:—"I have had the joy of baptising three men from a country place forty li from Siao-shan. There are many others wanting baptism from this village, and others anxious to hear more about the Gospel, so I have taken a small straw house and fitted it up for holding services. On September 21st I had the privilege of baptising two others, a man and a woman."

"The boys in our school are doing well; we are praying for the unconverted ones, and shall not rest satisfied until all are Christians and bright soldiers of Jesus Christ."

**MR. M. HENRY TAYLOR** wrote from Kiu-chau on October 10th:—"Mr. Douthwaite left here seriously ill for Shao-hing about a month ago. I have just returned from a flying visit to Kin-hwa; there are a few aged persons applying for admission to the Church, but I did not feel justified in receiving them yet. Our poor brethren there are ever the subjects of petty persecutions."

"On reaching home I found eight inquirers here from the work to the west of us—two were from Kiang-si. Yesterday I baptised five of them; we have had some excellent meetings with these new converts, thank God! An earnest member of our Church here, a soldier, was most severely beaten by his officer (120 blows of the *heavy* bamboo) a few days ago, beyond all doubt for no other reason than for his being a Christian. In addition he was subjected to other humiliations, cast out of the camp and deprived of his rightful wages. There is no mistaking the deep hate with which we are regarded. May God keep the Chinese believers of this generation."

**MR. MEADOWS** wrote from Shao-hing on October 8th: "We are having splendid weather for itinerating, and I hope to leave to-morrow for a visit to the out-stations. I am thankful to say that Mr. Douthwaite is much better. I hope he may not have to leave the good work in Kiu-chau."

**MISS MURRAY** wrote from Shao-hing:—"The children in our girls' school had very good health during the summer. Recently one of them has, I think, given herself to the Saviour, and I have had a conversation with another who appears really anxious about her state, and under convictions of sin. My friend from the country, Mr. Tsiang, continues to come regularly to the meetings, but seems afraid to come out boldly *alone*. May the Lord help him to do so!"

**MISS JANE PRING** wrote from Fung-hwa on October 8th, "You will be sorry to hear that Mrs. Williamson has had an attack of dysentery. I am thankful to say she is now progressing nicely. Mr. Williamson has also been laid up with a bad leg, but is also better. Through the Lord's goodness I have got over the summer very well, feeling quite as well as when I landed in China. I did not feel the heat so much as I anticipated. Now the weather is delightful."

**MR. GEORGE STOTT** wrote from Wun-chau on October 1st, "Last Lord's day we had another baptism. We have known the young man a long time; his mother was baptized about four months ago. The school children have had whooping-cough, but are improving now. The trouble at Tsin-wan is not over yet, and the three men are still here; I think they have been confirmed in their faith."

**MR. STEVENSON** wrote from Bhamo, Upper Burmah, on September 7th, "I have been laid aside for nearly a month; a violent bilious attack was followed by dysentery, which kept me in bed for nearly three weeks. Mr. Henry Soltau was most kind and attentive, and he has acquired considerable skill in dealing with the diseases prevalent in Bhamo. Now I am nearly well again. It is the wet season, and Mr. Soltau's dispensary work is in full swing."

**MR. HENRY SOLTAU** also writes from Bhamo of the death of a Chinese patient who was recovering well from an illness, when, without Mr. Soltau's knowledge, he pricked his leg in several places with a rusty needle to relieve dropsical swelling. Blood poisoning supervened. He adds, "With this exception, we have had scarcely any deaths among our patients. The attendance at the dispensary daily has been very large, and there have been very many out-patients visited daily. The people are all friendly and more grateful than hitherto. A few have come from considerable distances to be cured of their sicknesses."

"Among the passengers by this steamer to Mandalay will be the wife of the man who actually murdered poor Margary. Her husband is in Mandalay, and, I believe, dare not return to China."

### TO OUR READERS.

WE wish all our friends could share the pleasure which the letters received from time to time, and especially during the last few weeks, have given us. The kindest expressions of prayerful interest in the work of the Mission and its workers have accompanied the contributions forwarded in aid of the work; and testimonies the most pleasing have been freely given concerning the usefulness of our monthly paper *CHINA'S MILLIONS*, in promoting interest in the spiritual condition of China.

Most sincerely do we thank our friends for their words of appreciation and encouragement, and for their personal endeavours to extend the circulation of the paper.

One friend writes asking us to forward by book-post, a copy of the volume of *CHINA'S MILLIONS* for 1879 (the shilling edition) to sixteen persons whose names and addresses he encloses.

Another sends £5, and wishes it to be used for supplying volumes of *CHINA'S MILLIONS* to the reading-rooms of a number of Young Men's Christian Associations. We believe that many of our friends, if they could see our volume for 1879, would order at least one copy, either at 1s. or 3s. 6d., for which prices specimen volumes are sent post free. These would be useful either for reference or for giving or lending to friends, or for placing in any local library. The shilling edition is nicely bound in paper covers, with index, etc. The best edition, at 3s. 6d., is handsomely bound, and, to quote Mr. Spurgeon, "would adorn any drawing-room table," and, to quote another notice of the press, "contains a map of China that is not surpassed in value by any we know of published in England at any price."

The foregoing remarks apply to the yearly volume. In reference to the monthly numbers, the following letter contains an admirable suggestion, and we very earnestly commend it to general attention:—

"Mrs. R— has much pleasure in sending her subscription (or rather payment) for the magazine, *CHINA'S MILLIONS*, for 1880, and will be glad if the Secretary will send a copy to Mrs. —. Also a copy to —. Mrs. R— thinks if those whose power to give is (like her own) limited, would seek to make the needs of China known, they could do so, at a very small cost, by ordering copies to be sent to others. Suppose each person who takes a copy were to send the addresses of two others, and pay the 3s., the number would be three times as large, and, we may hope, the interest greatly enlarged." 4s. 6d. was enclosed to pay for the three copies, and postage for the year. We trust many may be led to similar effort to extend interest in China.



# CHINA'S MILLIONS.



*BUDDHIST PRIESTS PLAYING AT CHESS.*

## From Canton to Kin-chau Fu.

**T**HE account given in previous numbers of Mr. Cameron's itinerations in WESTERN CHINA, and through EASTERN THIBET into BURMAH, will be fresh in the recollection of our readers; who in the strength vouchsafed, the difficulties overcome, the recovery from serious illness, and the journey so successfully accomplished, would recognise the answer to many prayers. It will be remembered that the political agent at Bhamo, acting under instructions from the Indian Government, refused to allow Mr. Cameron to return over the Kah-c'hen Hills into CHINA, and that in consequence he returned by Rangoon and Singapore to Hong-kong and Pah-koi. Having resided for some time at Pah-koi, he was privileged to take another long journey, going through parts of the provinces of KWANG-TUNG, KWANG-SI, KWEI-CHAU, and YU-NAN, preaching and selling books in many cities and towns never before visited by a Protestant missionary. Some account of this journey has also appeared.

We are thankful to be able in our present number to give an account of another long and arduous journey taken by Mr. Cameron, through parts of the provinces of KWANG-TUNG, KWANG-SI, FUH-KIEN, and CHEH-KIANG. This journey has a special interest on account of the many mission stations visited on the way. We trust that the account now given may lead to much earnest prayer for Mr. Cameron in his present evangelistic journeyings in NORTH CHINA; and also for the vast and needy empire, over such a large portion of which it has been his privilege to travel.

### FROM THE DIARY OF MR. JAS. CAMERON.

CANTON, *Tuesday, 18th.*—I have now been here a month, and have had an opportunity of seeing something of the work of the various missions. I trust this delay, caused partly by ill-health, and partly by rain and difficulty in procuring suitable portage, will be productive of permanent benefit to me, from the insight it has given me into the modes of work which have proved most successful in the south. I have been able to visit

*Fat-shan*, and spent a day or so with the resident Wesleyan missionary, much enjoying my visit. There are two chapels, one belonging to the Wesleyan and the other to the London Mission. The latter is in the charge of an ordained native pastor. Both churches are flourishing, and on the Sunday I spent there there were several applications for baptism at each of the chapels.



On the whole I think the Canton missionaries have much to encourage them, both in their city and country labours; and the hearty and energetic way in which they all take up and prosecute work in the regions beyond greatly interested me. Years ago a Mission was begun among the *Hak-kas* (guest-families) by good German brethren; but now others are also working among them, and all are more or less encouraged. These people are more open to the Gospel than their neighbours the *Pun-tis* (natives), who are generally very proud and haughty. It is to be hoped that all the societies will send reinforcements to our brethren, so as to enable them to occupy the whole of this province, and at least that part of the adjoining one, KWANG-SI, in which the Canton dialect is the medium of communication.

In some of the KWANG-TUNG districts persecution has been raised against the followers of Jesus: several converts connected with the Rhenish and Basle missionaries have been beaten, and one or two killed by the people, while others have been imprisoned and beaten under false charges by the officials. Three men belonging to the first-mentioned mission were incarcerated and illegally tortured, and only through the interference of the German consul, unofficially aided by the consuls of the other powers, did they regain their liberty. These troubles may prove beneficial in keeping the churches clear of insincere members; and, by giving the converts clearly to see that foreigners cannot protect them, either from their own people or officials, may teach them to look more directly to God, and to trust in Him alone.

Having only one coolie, and the weather being wet, I left for *Pak-nai* by passage-boat: it is distant 120 *li* in a north-western direction. I felt a good deal at parting with the kind friends belonging to the Rhenish Mission, who had so hospitably entertained me on this and on a previous occasion, as also with the other missionaries with whom I had had Christian fellowship and social intercourse. The wind and tide being against us, our progress was but slow.

*Wednesday, 19th.*—About 8 a.m. we had to disembark twenty *li* short of our destination. To comfort us we were told that last year the boat had only once or twice been able to get so far. Our books and luggage were too heavy for the one *Hak-ka* coolie who accompanied me; but there was no help for it, we had to go on, and managed by 10 a.m. to reach *Pak-nai*, quite ready for our breakfasts. The village was not large, but our appearance attracted a few persons to the inn, with whom we conversed, supplying them with a few tracts before leaving. Here we secured an extra coolie and a sedan for the forty *li* to *Shik-kok*. Our road lay up a valley, formerly the course of the North River: last year, by breaking its embankment at *Shik-kok*, the river had reverted to this old channel, flooding the inhabitants alike out of hovel and hall. The *Fat-shan* people had the embankment repaired, as the altered course of the river would have interfered with their prosperity.

#### MISSION STATION AT SHIK-KOK.

On reaching *Shik-kok*, I had no difficulty in finding Dr. Grave's chapel. Soon after my entrance many people came in, whom the preacher addressed for some time. On the whole the people listened with attention. This village is of good size, and has a fair amount of local trade. At night the native helper told me they had had some little encouragement during their short residence there. He has quite an assortment of medicines, and finds it easy to dispose of them. Medical knowledge is a great help to workers in China; and in the KWANG-TUNG province there are not a few native helpers who have some knowledge of foreign drugs.

*Thursday, 20th.*—The native preacher engaged a boat, for us, and we left about 7 a.m. for *Shao-chau Fu* eight days' sail up the river. In the afternoon we passed *Tsing-yüen Hien*. The city is built on the river, and presented a fine appearance, being of great length, and having many houses with whitewashed walls. Stayed for the night at a village twenty *li* beyond.

*Friday, 21st.*—Discovered to-day that two of the boatman's sons have small-pox. They were carefully kept out of sight yesterday. One little fellow is very ill, and is indeed a loathsome sight. In the afternoon the eldest son had to give up work and take to his bed, and as we are tracking against the stream our speed is consequently reduced. There is only a thin partition of boards between us and the sick folk.

*Saturday, 22nd.*—In the morning another son was added to the list of patients; in the afternoon the father came, and pulling off the bed-clothes, minutely examined them, and after a little reflection apparently made up his mind that they were shirking work. He left in a rage, and soon returned with a bamboo, with which he gave each a severe beating, muttering curses as he left them. Soon after the poor mother came to them, and by kind words and actions endeavoured to comfort them.

#### YING-TEH MISSION STATION.

*Sunday, 23rd.*—*Ying-teh Hien.*—The Wesleyans have opened a station here, and have a native in charge. I went on shore and spent a long time in the city, which I went thoroughly through, putting a good many tracts in circulation, but not having much opportunity for preaching.

The beating having done the patients no good, a native doctor was summoned to prescribe for the four sick ones.

*Monday, 24th.*—We had a very disturbed night, but went on, nevertheless, in the morning. We soon passed the limestone hills above the city, and saw many men quarrying the stone, and burning lime in numerous kilns.

*Tuesday, 25th.*—About noon to-day, just after we had ascended a difficult rapid, a cry was raised that a salt-boat was wrecked. Our crew at once set to work with a will, as I thought with the intention of aiding the sufferers; but alas! no, they were bent on wreckage, as were many others. It was a most exciting time for those on the wreck, and they had to take rough measures to keep off the wreckers while endeavouring to save the dry part of their cargo. The master was on the deck-house with rifle and pistols: he had fired one shot ere we arrived, and was attempting a second, but the cap only snapped, so out came his pistol, and he would have sent its contents into the culprit had the man not cleared out. While this was transpiring on the top, I saw several men forcibly ejected from the forehold by aid of brawny arms and thick bamboos, the latter laid rather heavily on the bare backs of some; from the next hold rushed a crowd closely pursued by a fellow brandishing a naked sword. The sinking boat was large and heavily laden; and as the cargo was perishable it gave employment to many for some time to save all they could. When once the bags got wet, the boatmen allowed who would to serve themselves, and so they did at times to the risk of life and limb. Our men got several bags, and realised ten taels. They were in high glee, and congratulated me on my (their) good fortune. They had sailed on the river many years, but had never before had such luck. At every large village a doctor was called; and what between burning, pinching, purging, etc., it was wonderful to me that the life was not driven out of the two elder sons. I protested against the treatment, but to no purpose.

The country was still hilly, but the hills not high. I walked a good deal, and enjoyed it much. The river was narrow, and not so deep as before, there yet being suffi-



cient water for the Canton salt-junks, of some thirty or forty tons, to ascend as far as Shao-chau Fu. There it is transhipped for places further up, or carried overland to the towns and villages by coolies.

*Wednesday, 26th.*—Left the boat early, and walked twenty *li* to *Peh tu-hsu*, a village further up. Got quite a large crowd, and found that many of the villagers came from KIANG-SI. I walked through the place, and found many persons on the street as it was market-day. In a shaded spot got quite a number round me, to whom I spoke for some time in Cantonese. On the boat coming up, was glad to get on board, as I had not had breakfast.

#### SHAO-CHAU FU MISSION STATION.

In the afternoon I had another long walk, as it was feared the boat could not arrive in time for me to get into Shao-chau Fu. I got there some time after dark, but just in time to sit down with the missionaries to dinner. They had been expecting me, as they had heard I was on the way. On calling, I at once told Mr. Selby that I had been on a floating hospital; but he and his colleague would not hear of my returning to the boat, of which I was truly glad. We spent a happy evening together.

As I was walking along to the city I saw a novel method of conveying stones from the hill top or sides to the water's edge. A zig-zag path was made, hollowed in the centre; on it a loaded sledge was placed and set in motion, the path being kept slippery by water poured on it by a man who seemed to do nothing else.

*Tuesday, 1st.*—Left this morning, after spending six days most happily with the kind friends here. Their work in the city is very encouraging, and their mode of work I liked much. Mr. Selby spends a part of each day (excepting Saturday) in the chapel: both he and the native preacher speak daily, choosing their subjects a week before, so both go up prepared, and the people's minds are not distracted by several subjects being introduced. Speaking in turn with the missionary is, I think, helpful to the assistant. After the service an opportunity is given for conversation or questions, and many generally remain. I enjoyed speaking once or twice. Several are interested, and some, it is hoped, converted. Mr. Hargreaves, for the time being, is hard at work at the language, but hopes soon to be able to assist his colleague. Their chapel is well situated, and so they get a good congregation.

The city, although not very large, is said to be a good centre from which to work the Hien cities around, one of which is already occupied; they hope soon to be able to visit and place men in the others, as the Lord gives men and means. Outside the Fu city there is a large suburb in which they intend to open a chapel, and so work their centre more effectively. This is a step in the right direction. The city is said to be healthy; it is built on a peninsula between the two streams, the confluence of which form the main river. At no great distance there are some low hills from which the city is well seen; and a few lofty trees inside the walls wonderfully improve the view.

On leaving this morning, my two kind friends accompanied me a good way, and then we said "farewell," they to return to their solitary sphere, and I to resume my wanderings.

About twenty *li* from the city we passed many coal-hills, and saw men carrying coals to the river's edge. It is said many of the coolies are slaves. Hired labourers make from 200 to 250 cash a day, as they are paid by the load. The country is full of low hills, and must be well wooded in parts, as a good deal of fresh-cut timber lay by the river's edge awaiting shipment to the cities lower down. For a long way the population seemed sparse,

and there was but little land cultivated, but in the evening there was a great improvement. We put up in *Tsi-h-tien*, a small but well-situated village. On its getting noised abroad that a foreigner had come, the people flocked to see, and soon the inn was crammed. All were quiet, though curious. I spoke to them for a little while in front of the inn, and on giving them tracts many left, though a few entered and sat until we had finished supper, and we had some conversation with them.

*Wednesday, 2nd.*—Called another coolie, and left about daybreak. We struck up a beautiful, well-cultivated valley, through which a small stream flowed. The scenery was very good. In the distance were numerous hills with bold, rocky sides, while neighbouring hills were covered with a luxuriant growth of trees and shrubs; near by was a winding river with its golden sand or pebbly shore in many parts exposed to view. In the valley, labourers were busy preparing for or sowing the rice. Their mode of operation was different to any I had seen elsewhere, in that they made straight rows and then crossed them. They used a rake-like instrument, with wheels instead of teeth, which were pushed over the ground in two directions so as to make an oblong; into the corners of this oblong the rice was dropped in its sprouting state, after having been steeped in water for some days. This is the common plan in all this region.

In the afternoon we passed by *Chi-hing Hien*, but did not enter. The city looked small. We saw the tobacco plant growing, and promising to bear good crops. This district is said to be infested by robber bands, but we did not see anything of them.

#### LAST MISSION STATION IN KWANG-TUNG (on this route).

*Thursday, 3rd.*—Arrived at *Nan-hiung Chau* early. I had some difficulty in finding the Rhenish Mission chapel in the city, but on arriving got a hearty welcome from the native pastor. I had met him in Canton just at the close of their yearly conference, and he then invited me to spend a few days with him on my way. He is a very nice man, and well educated, having spent several years in Germany, first going to Berlin, and then to the Rhenish Mission Institute. His wife can speak a little German; and he has also two colleagues, one of whom has a knowledge of medicine, and partly supports himself by sales. The city seemed to be about the size of the Fu, and was well situated in an extensive and very fertile valley. From the wall I saw not a few villages and hamlets around at no great distance.

In the evening I attended worship and found several outsiders there. The pastor spoke to them in Hak-ka, as it is the dialect of the converts and also of the bulk of the inhabitants, though Cantonese and Mandarin are also understood. The work is encouraging, for the hearts of all are being gladdened by conversions.

*Saturday, 5th.*—Yesterday was wet, so I spent the day in writing, and had some talk with the natives. The pastor and doctor have been in KIANG-SI and were well received; the pastor spent a few days in Hao-chau—they hope soon to pay the province another visit. About 7.30 a.m. we bade them adieu, at the end of the long suburb. They were disappointed by our short stay; but though I enjoyed their company, I did not feel free to remain longer, seeing the long journey that was before me. Soon after parting with them it began to rain heavily, and we were glad to take shelter in a shop; while there the doctor overtook us, and then another messenger arrived, both inviting us to return, as it looked like a wet day. But it cleared up a little, so we again bade them good-bye, and notwithstanding a good deal of rain, succeeded by night in getting over some eighty *li*. The road was very good, and the country for some distance level. About mid-day



we entered a gorge, which we expected was the commencement of a pass, but it opened into a good-sized, well-cultivated valley. As we approached the

#### MEI-LING PASS

(which separates the provinces of KWANG-TUNG and KIANG-SI), the valley narrowed, and the population became less dense. We put up at a small hamlet instead of at *Nan-gan Fu*, as we expected on starting. They say the Yang-tsi steamers have destroyed their trade, and yet from the number of coolies met on so wet a day one would judge it was tolerably good. In the valley there was considerable limestone—some of the hills seemed to be composed of it.

*Sunday, 6th.*—Had to finish our journey to-day. From our resting-place a short walk brought us to the top of the Mei-ling pass. I was astonished to think that we were 1,000 feet above the plain, the ascent had been so gradual. The KIANG-SI side, being more steep, gave one a better idea of the height of the hill. From the top the country had a very hilly appearance, making one think that it was neither populous nor well cultivated. The view from the foot was fine, from its beautifully variegated foliage and the blossom on many trees. On arriving at *Nan-gan Fu* we without difficulty secured quarters outside, by the river. Our arrival did not attract much notice until I entered the city. In the Hien city, which is divided from the Fu by the river, I had a crowd in two or three places, but they were more curious than attentive. In the Fu city another crowd collected. On leaving, a man from the *Ya-mun* followed me, and wanted to know whether I had a passport or not. He accompanied me to the inn, and a great concourse assembled, but they were quiet. After his departure, I went out and spoke for some time to the people, and found them attentive. Many wanted tracts and books. On returning, the landlord manifested a little anxiety for our departure.

The cities are small, and the present commerce is little compared with what it was in former years. From Canton the trade is in salt, opium, and foreign goods, chiefly for southern consumption, as the north and centre of KIANG-SI are supplied from Kiu-kiang. To Canton they carry KIANG-SI ware (crocery, cloth, tea, and paper).

*November 7th.*—Our innkeeper was glad to get rid of us to-day at an early hour. I had intended remaining another day, but left on getting passages at the price I offered. Our boat was over heavy for the state of the river, and had too many persons on board to be at all comfortable. As we were often grounding, some of the passengers were asked to walk part of the way, and I availed myself of the opportunity to do so. Had many applications for tracts, and several conversations with fellow-passengers. On arriving at a large village I found that we had walked twenty *li*, and only sailed another twenty, so our progress was anything but encouraging.

*Tuesday, 8th.*—Another day at snail's pace. Early in the afternoon we struck heavily on a rock, and the old craft at once gave signs of settling down, so the boatmen made for the bank, which was near at hand. Then a scene of confusion! Every man wanted his own goods out first, as all were more or less perishable, and being small traders their all was embarked. My waterproof hampers kept clothes, books, etc., dry, although they had been immersed in about a foot of water. As there was no prospect of getting on board again, we crossed the river, and put up in a good-sized village, said once to have been a Hien city. It was a tumble-down-looking place, with very little trade. On the street many listened to me for a time; the people were well disposed, but not over attentive. I sold some books and tracts.

*Wednesday, 9th.*—Did not attempt the water again, but got a coolie to the nearest city, *Nan-k'ang Hien*, where we arrived soon after noon. In one village we passed through there were many ironworkers. I inquired where the metal came from, and was told from a district near by. It only cost twenty *cash* a catty, and looked like good metal. Coal is also procurable in another district equally distant, and is said to be good. *Nan-k'ang* city consists of one long main street, with a few lanes and one cross-street, part of which is busy. I stood and spoke for some time; but on seeing the people careless and inattentive, left off and sold books along the streets. Many bought them. I heard that the Roman Catholics had some years ago a good deal of trouble in the city: they must have failed, as they have no place there now.

In the inn had some conversation with the landlord and his friends. He told us he had just returned from a journey made for the recovery of his wife. She had only been married to him twelve months, and on account of some trouble with his mother she had absconded, taking her things with her. Her friends would give him no satisfaction, so he had to put the money paid for her down to his loss account. His friend asked how much he had given for her? and on being told 12,000 *cash* (a little more than £2), laughed, and said, "Oh, it was, after all, only a woman's wages for a year." He advised the landlord to get another wife as soon as possible, and not to fret over the departed one. The landlord replied, "Your advice is good, but where is the money to come from?" I could not help smiling, it was so thoroughly Chinese. For the wife no sorrow, as there had been no affection; but for the dross sorrow sincere and abiding. Poor souls! They know neither home joys nor heavenly.

*Friday, 11th.*—Another wet day, but as we had only forty more *li* we made for the city (*Kan-chau Fu*), where we arrived early in the afternoon.

*Saturday, 12th.*—At breakfast entered into conversation with the inn people, and on telling them who I was, they were astonished, as they had taken me for a Canton man, my man having told them that he belonged to that province, and that we had just come from there. In the evening, as it cleared up a little, I went out for a short walk and got into conversation with a few, was invited into a neighbouring shop and there had some talk with the master and others. After dark had some of those staying in our inn into my room for conversation.

*Sunday, 13th.*—A splendid day, so I entered the city early, and spent a long time in it. Just inside the gate a crowd collected and followed me a long way. The demand for books was good, and in a few places I was able to stand and speak for some time. While in the city some persons from the *Yamun* followed, apparently fearing there might be some disturbance; there was none, however, although the crowd was great. When near the gate, I stood in a large open space and had hundreds round me, to whom I spoke for a time. They listened well, and on my walking quickly away, a few followed. As several of the officials' servants entered the inn with me, it aroused the people's curiosity, and soon the place was full: seeing this, I walked outside and called for a seat, and on its being brought, sat down in an open space, and had a long talk with the people. About tea-time I bade the remaining few adieu, and re-entered the inn. In the evening had a few visitors to hear the Gospel. I suspect they came to see the foreigner and his belongings.

About 9 p.m. I heard some conversation in front, and sent the servant to inquire the cause. He returned saying the landlord was being beaten by the people for harbouring a foreigner. On going myself, I found the landlord had been sent for to the *Yamun*, and there beaten by the official's orders. I at once said I would go and



see, but all in the inn begged of me not to do so, or it would bring them into trouble immediately I had left, if not sooner; while it would not undo what had already been done. It was most trying to sit still, knowing that unsaved ones were suffering on my account; to make matters worse the innkeeper was an old man well on to seventy years. The feeling in the inn was anything but in my favour; many came to my room and tried me by their unfeeling remarks. Little did they know that I felt more for the man than they did, and would gladly have received every stroke on my own person, were it possible to shield him. On his return I went to see him, but could only express my deep sympathy by a grasp of the hand. He was rather sore, but I was glad to find that he did not manifest the same bitter spirit towards me that his friends did. Unfortunately he was not the only sufferer; the constable was also beaten. The poor fellows were not allowed to defend themselves, and there had been no real examination. The landlord was ordered to have me out at dawn, and if he failed his place would be closed for three days. On asking what crime he had committed he was ordered to be again beaten. Fine justice, I thought, that could beat men without telling them their fault! On retiring, my thoughts did not allow me to enjoy much rest.

*Monday, 14th.*

—Very wet morning, but all anxious that I should leave. I ordered my man to get me a chair, but on its being discovered that I was going to the *Yamun* they prevented my getting one. The old man and others besought me not to go, and if I did not to mention his matters. I told them were I not to go it would be said I was an evil person, and that the officials had done right in beating him for sheltering me. His fear of the consequences prevented his seeing this. As I could not get a chair I walked, and for a time stood in front of the *Yamun* and sold books, apparently to the astonishment of the passers by. On entering the gate I met the officer who

called upon me the day before, and he invited me in. I accompanied him to the confidential secretary's room, and there had a long talk with that gentleman. In the course of conversation I mentioned to him about the innkeeper, and let him know what I thought of the affair. After the official saw my passport he said a place would be secured for me to spend the night in, and I was asked if I had any objection to be near the *Yamun*. I said, "No, but I

would not be inside." They engaged me a good room in an inn kept by an employé. I had a few opportunities in the inn of speaking to the landlord, his friends, and several runners who came in. I do not think any harm would befall my former host for my having mentioned his affairs. We parted like friends, for I had given him a little money for medicine, and that doubtless had a salutary effect upon his feelings.

*Tuesday, 15th.*—

Left early in the morning, as the day was fine. Just before leaving, was able to dispose of some books and tracts in front of the inn. Kan-chau Fu is a very large city, and the trade is good. Good Mandarin is spoken, although in the surrounding country many speak much like the Hakkas of Canton. On inquiry we found that many immigrants had come from Hak-ka districts and settled there some generations back.

We left the city by the east gate, and had at once to

cross the river, which was turbid and swollen by the late rains. The country was hilly, but in the valleys beans, peas, rice, and tobacco were produced, also a little hemp. At Kiang-k'eo we crossed a small but rapid river said to be navigable to Hing-kwoh Hien, distant some sixty *li*. On the main river I saw heavily-laden boats, used to carry coals. It was late when we arrived at the halting-place, for our road for twenty *li* had been through a rough and hilly district. The inn was full, so we had to make ourselves comfortable in a small loft, amongst the smoke and rubbish of decades; this, however, did not interfere with sleep.

### ILLUSTRATIONS FROM THE PILGRIM'S PROGRESS IN CHINESE.—No. V.



*Pilgrim passing Giant Pope.*



Our arrival in Yüen-tu Hien created no stir, although in Kan-chau Fu some had endeavoured to dissuade me from taking that route on account, they said, of the rowdy people I should meet. It is a small place, and rather dull.

This city is said to contain 2,000 families, of whom eight-tenths are opium smokers. Smoking is counted manly here, and I am told that young lads are often confirmed smokers before they number twenty summers. Opium is grown in the neighbourhood, and so the soul and sense-destroying narcotic can be procured for a trifle.

*Thursday, 17th.*—Soil well cultivated and very good. I saw a quantity of opium all in bloom, and as the flowers were variegated it gave the fields a fine appearance. Rice, beans, peas, hemp, and a few oats were grown, also cotton for local use. The valley, although well peopled, had no large villages. The country was well intersected by streams coming down from the numerous mountain ravines.

*Friday, 18th.*—Rained hard, but we pushed on and made 90 *li* by night. Was only able to give away a few tracts and speak a little to individuals. Opium plentiful, and yet the people had a well-to-do appearance and good houses. Crossed a very inkly stream, and was informed that it flowed past some coal-pits.

*Saturday, 19th.*—Saw less of opium and cereals to-day, as the soil was poor, and the hills not few nor far between. Entered *Ning-tu Chau* early. Sold many books, but did not stand long in one place, as the crowds were large and rather noisy.

*Sunday, 20th.*—Was out a good deal, and received many visitors. In the evening the mandarin's secretary called. In his master's absence from home he offered to send an escort with me. I thanked him, but said I should prefer not to have one. Had a nice conversation with him. The city is larger than *Yüen-tu Hien*, and the trade better.

*Monday, 21st.*—Saw many women stripping and dressing hemp for the manufacture of grass cloth. Sugar is said to be plentifully grown in this neighbourhood, as it was at Kan-chau Fu.

*Tuesday, 22nd.*—Travelled but 40 *li* before reaching *Kwang-cheng Hien*, through a hilly district of bare rocks, with here and there a few firs growing. The city lies in a valley; beyond the ground rises a little, and for a long way seems to be well wooded. The city proper was washed away by a flood some years ago, and now inside the wall looks more like a level park. The *yanun*, houses, etc., are all outside the walls. It was difficult to find quarters; and when I attempted work but few came near. I succeeded in disposing of a few books, and then, as it was early, we resumed our journey. About 30 *li* farther on passed through a large village and gave tracts away. Had I known early how large it was we would have passed the night there. Our road lay along the river side, down which many heavily-laden rafts were floating slowly. The river, though broad, was shallow, and sandbanks seemed to abound.

*Wednesday, 23rd.*—Arrived early at *Nan-fung Hien*, a city of fair size, and trade very good. In the streets I sold some books, but drew no crowd. In front of the *yanun*, where I preached for some time, I had a fair audience until a criminal was led in, and then the fresh novelty was overpowering, and I was left.

*Thursday, 24th.*—Travelled what was said to be 120 *li* before dark. About noon met in a resting-place a large party of HU-PEH men; they were carrying native calico from Wu-ch'ang to the city we had left. Had a long talk with some of them, and afterwards met many more bearers and wheel barrows similarly loaded.

*Friday, 25th.*—Entered *Kien-ch'ang Fu* early, but at my first attempt had poor success, although I traversed

the greater part of the city. On going out the second time I was able to sell more books. I found out that at first the people had taken me for a Romish priest, and so were shy, as they do not love Catholics in or around this city. They are said to be very strong in the next city, a short way down the river. There they have a French priest, said to be clever and well-liked. I heard some natives speak highly of him.

In the afternoon, as I wanted to make a detour towards the south-east, and did not know but I might revisit *Kien-ch'ang Fu*, we left for *Sin-cheng Hien*, a city I hoped to visit before, but could not get men to go with me. On starting we crossed the river by a splendid stone bridge, and were astonished to find it so wide and in such good condition. Beyond the bridge was a very large suburb. *Kien-ch'ang* must have a large population, and yet its trade is said to be far short of *Nan-fung Hien*.

*Saturday, 26th.*—Started early, and breakfasted in a very large market-village. While breakfast was being prepared had a long talk with those who had assembled to gaze on the foreigner. After our meal I walked the whole length of the village, and gave away some tracts. Here we left the FUH-KIEN road, reaching the Hien in the evening, after an enjoyable walk through a lovely country. By the wayside saw many fields of golden grain almost ready for the sickle. Men were busy picking or dressing tea, which is largely grown here, though the plants which I saw were old-looking. In the houses the women were weaving cotton cloth. *Sin-cheng Hien* was mostly in ruins. We passed through, and found a good inn in a large suburb.

*Sunday, 27th.*—Morning very wet. In the afternoon I spent a long time in the streets, and distributed a good number of tracts. On my way back some half-drunk *yanun* runners tried to molest me, but I got clear of them without much trouble, or the loss of a tract, although they had tried to take my stock. It seems that when Dr. Osgood, of Fu-chau, was on a visit here with Mr. Walker some years ago, he was knocked down by a blow on the head. During the early part of the day, and also in the evening, had a good deal of conversation with visitors, amongst them two SHAN-TUNG doctors.

*Monday, 28th.*—Country had a fine appearance. Every person seemed to have employment. After a walk of some 50 *li*, we found ourselves nearing the mountain ranges which divide the provinces. On several mountain sides we saw the tea-plant cultivated; while on others it grew wild, and formed with other shrubs a fine cover for game. In the afternoon crossed the last of the KIANG-SI hills, and descended into

#### FUH-KIEN,

but even then were not clear of hills.

*Tuesday, 29th.*—At an early hour resumed our journey over the hills, and enjoyed the fine view and fresh mountain air. Sighted Shao-wu Fu some distance off: it had an imposing appearance.

#### MISSION STATION IN FUH-KIEN.

Arrived early in the afternoon. The missionaries were very glad to see a foreign face, and Mr. and Mrs. Walker kindly invited me to stay with them. They had only the previous week fitted up a guest-chamber. There are three married missionaries here, one of them a doctor. He has erected a small hospital, and hopes soon to have in-door patients. The out-door patients are at times numerous, though they all have a trifle to pay for drugs. There is some encouragement in the city and out-stations, and all were happy and hopeful. The Roman Catholics have a place outside the south gate, but their converts are few.



*Friday, 2nd.*—Left the very kind and hospitable friends here this morning, Mr. Walker accompanying me some way. I enjoyed my visit much, and regretted that I could not well remain longer. It is so pleasant to make the acquaintance of fellow-workers, and to see their places of labour.

The country still mountainous, and some peaks a good height. The river, although full of rapids, is navigable as far as *Kwang-tsi Hien*, where it divides into two branches, on which only bamboo rafts can be used. Saw many boats ascending the river, laden with salt and bamboo fibre, used in the manufacture of paper. In the afternoon passed the *Hien*. It is a small but compact-looking place.

*Saturday, 3rd.*—To-day passed through a well-peopled district. The chief occupation seemed to be the manufacture of paper, which was very white and good.

*Sunday, 4th.*—Spent the day in the village of *Mei-ping*, and I was able to do some work on the street, and a little in the inn. The trade here is chiefly in lime, of which I saw great quantities stored up. It comes across the border from *KIANG-SI*.

*Monday, 5th.*—Left early, but had a useless coolie, and so spent a long day on a short journey: we had a good deal of climbing. The hills were well wooded, in part with bamboo. We saw some very good coal, and met many lime-carriers, and also coolies taking the first of the *KIANG-SI* teas into *FUH-KIEN*, for the *Fu-chau* market. Late in the afternoon we crossed our last hill for the day; and at its foot saw the pretty village of *Ch'eng-fang* nestling under a high mountain, and not far from a navigable stream. In the inn had a little talk with the lodgers and landlord.

#### KIANG-SI PROVINCE.

*Tuesday, 6th.*—Before leaving had many around our inn to have a peep at the barbarian. I went out among them, and they gladly received some tracts. Had to get a wheel-barrow for my man to ride in: his foot being sore, he was unable to walk. Down a long fertile valley—the population was great. About noon we put up in a large village, and had many listeners in the inn.

#### MR. CARDWELL'S MISSION STATION.

*Wednesday, 7th.*—Had a nice walk to *Ho-k'eo*. Crops good. The whole district is said to have been flooded last year, and the crops destroyed. Judging by the height of the grass and refuse left on trees growing by the river-side, the water must indeed have covered the country for miles. Arriving in the town early, I spent the greater part of the day on the streets, and was informed that there was a chapel here. I went to the place named, though not expecting the news to prove true, but there, sure enough, were the well-known characters. I could not gain admittance, as the evangelist was out—gone, as I afterwards learned, in search of me. He was very glad to see me when we met, and we soon had a crowded house. The evangelist spoke for a good while, very nicely. I enjoyed much the time I spent with him, and found he was one of our own men, sent there by MR. CARDWELL. He told me that one or two were interested in the Gospel. *Ho-k'eo* seems to be an important place. Its population must be great, and as the trade is good many come and go who might be reached were the town well-worked. It would give several natives full employment to evangelise it.

*Thursday, 8th.*—Had a pleasant passage to *Kwang-sin Fu*. It is said several boats make the journey every day.

*Friday, 9th.*—On the street to-day: sold some tracts, and had a good many listeners.

*Saturday, 10th.*—Got a boat early, but the river had risen much in the night, so the men were slow to start,

and we made little progress. A few *li* from the city we came to grief, our boat having struck on a rock. We pulled in for repairs, but as nothing very serious had occurred started again. After some ten more *li*, however, the men said it was impossible to proceed. I was much disappointed; but we set out to walk, and having a good level road, succeeded after all in getting over a good part of the journey.

*Sunday, 11th.*—Finished our stage to-day, but not very agreeably. The roads were very wet, and we had to cross a flooded and very rapid river, and then walk some miles further in the rain. On arriving at *Yüeh-shan Hien* we were much disappointed at not finding a chapel in or near the city. In the inn I had several visitors. The city is not large, and is mostly in ruins. It has, however, a very good suburb by the river-side, where the bulk of the trade is carried on.

#### MR. DOUTHWAITE'S MISSION STATION AT SIN-KENG.

*Monday, 12th.*—Spent the morning on the streets, speaking to many, and selling some of my few remaining tracts. In front of the *Yamen* had many listeners; and afterwards, in conversation with some of them, was informed that we had a station opened in a village called *Sin-keng*. I learned all the particulars I could, and then left the city, determining if possible to reach and spend the night there. We did not arrive until it was dark, but the few Christians were very glad to see us, and soon provided us with the best eatables they had: being hungry we gladly sat down and enjoyed them. Afterwards I had a talk with the converts and with many of their neighbours; and after prayers together we retired, they giving me one of their best bedrooms. I could not for a long time sleep for joy.

*Tuesday, 13th.*—As it was the busy season in the fields, I made up my mind to start early, that I might not detain my friends from their rice-planting. They, however, would not hear of my leaving until we had breakfasted; and on my offering to pay them, they refused to take anything, saying they would be only too glad to have a missionary stay with them at any time. After parting with them we had a good road and fine country. We passed through several villages, and were able to speak to many on the streets, and to hold some nice conversations in the tea-shops. I was rejoiced to find that so many had heard, and intellectually knew, the Gospel. Some also told me of the cures effected by MR. DOUTHWAITE'S medicines.

#### CHEH-KIANG PROVINCE REACHED.

In the next city, *Chang-shan Hien*, which we reached about noon, I was agreeably surprised to find another station of our mission, and a preacher in charge. He was glad to see us, and soon set a room at our disposal. As we had passed right through the city, many heard of my arrival, and so for the rest of the day the place was more or less crowded. When I was tired of speaking, the preacher entered into conversation with the in-comers, and they seemed to enjoy it much. After dark we had one or two in, said to be more or less interested in the Gospel, also a Canton man, who was much pleased when he found I could converse with him in his native dialect. When all had gone, I had a nice talk with the evangelist.

*Wednesday, 14th.*—After breakfast took passage in a boat bound for *Kiu-chau Fu*. We had many passengers, and I enjoyed speaking to them for a time. Late in the afternoon we arrived at our destination, and received a very hearty welcome from our dear friends, MR. and MRS. DOUTHWAITE, although only known to them by name. How good God has been!



## Si-ch'uen Province.

### EXTRACTS FROM THE DIARY OF MR. J. H. RILEY.

#### WORK IN CHUNG-K'ING.



ARGE numbers of the *literati* came to Chung-k'ing for the examinations, and while they lasted a great many called upon us, to whom we tried to make known the Gospel, and distributed tracts. They very often came in numbers of twenty or thirty; and one company succeeded another so quickly, that sometimes we had the room full nearly all day long.

July 14th.—To-day we have had a good number of visitors, who had been worshipping in an adjoining Taoist temple. We asked one of them what good they got by worshipping idols, and he replied, "None." He admitted the idols could neither see nor hear him worshipping them, and said he worshipped them because the priests needed money.

July 15th.—To-day I asked one of our visitors what he worshipped, and he replied, "Heaven and Earth, the Emperor, Father and Mother, and Teacher." I tried to show him and those who had come with him their error and sinfulness, and endeavoured to make known to them Jesus as the Saviour from sin, and the one true God as the proper object of worship.

#### VISIT TO THE LO-LOS.

July 21st.—Started to-day, in company with Mr. Mollman, of the British and Foreign Bible Society, for O-mi-shan. It is one of the highest mountains in Si-ch'uen, and is a great centre of idolatry. There are many Buddhist temples upon it, and there is about to be an idolatrous festival held there, to which great numbers of people from different parts of the empire will resort.

August 7th.—Arrived to-day at the city of O-mi. The weather during our journey has been hot, but we have rested at some of the cities by the way, and have got along very well. We sold a number of portions of Scripture, and tried to make known the way of life as we came along. Last Sunday we were visited by a young man who said there was a hidden treasure upon his property, and as we were able to see some distance into the earth, he desired us to point out to him its whereabouts, and he would reward us for doing so by giving us half of it. He could scarcely believe us when we told him that our eyes were the same as a Chinaman's, and that we were unable to see underground.

August 9th.—We left the city this morning, and started for the mountain, and after ascending some distance we stopped at the temple of Ten Thousand Ages. We are too late for the idol festival, and though pilgrims are still coming, the number is not large.

August 13th.—Left the temple of Ten Thousand Ages this morning, and continued our ascent of the mountain. It began to rain, and so we decided to spend the night at the Flowery Precipice Temple. The weather is so much colder than what we have been having below, that in addition to putting on thicker clothing, we are glad to sit round a good fire, which in the city we should not have dreamt of doing.

August 14th.—This morning we passed through the Gate of Heaven, over which it was written for the information of those passing through, that it was distant from

heaven only one foot. Afterwards we arrived at the top of the mountain, and stayed at the Golden Top Temple. It derives its name from a golden ornament on the ridge of the roof, which I think the priests told us was given by the mother of one of the emperors, as also a small brass temple now in ruins. It had been enclosed in a larger wooden temple, which was destroyed by fire, and the brass one, and most probably the gods were destroyed with it. We tried to beg a bit of the brass with Buddha's image on it as a relic, but we could not persuade the priests to let us have it. They said it was Buddha's, and on no account could be taken down from the mountain. While we were there the weather was very cold; and it was so cloudy below, that we were frequently unable to see anything of the lower hills and plain. About three or four o'clock in the afternoon we saw what is called the "Fo Kuang" (Buddha's brightness). We stood on the edge of an exceedingly high and steep precipice, and on looking down saw the sun, which was behind us, reflected in the clouds probably 300 feet below, with our shadows cast upon it; the diameter of the shadow of my head being about one-eighth the diameter of the whole. It had a disc looking very much like the sun itself, only not so bright, encircled in something resembling a rainbow. The edge of the precipice intervened and prevented it forming a complete circle, but it was very nearly so, and was quite a novel and interesting sight.

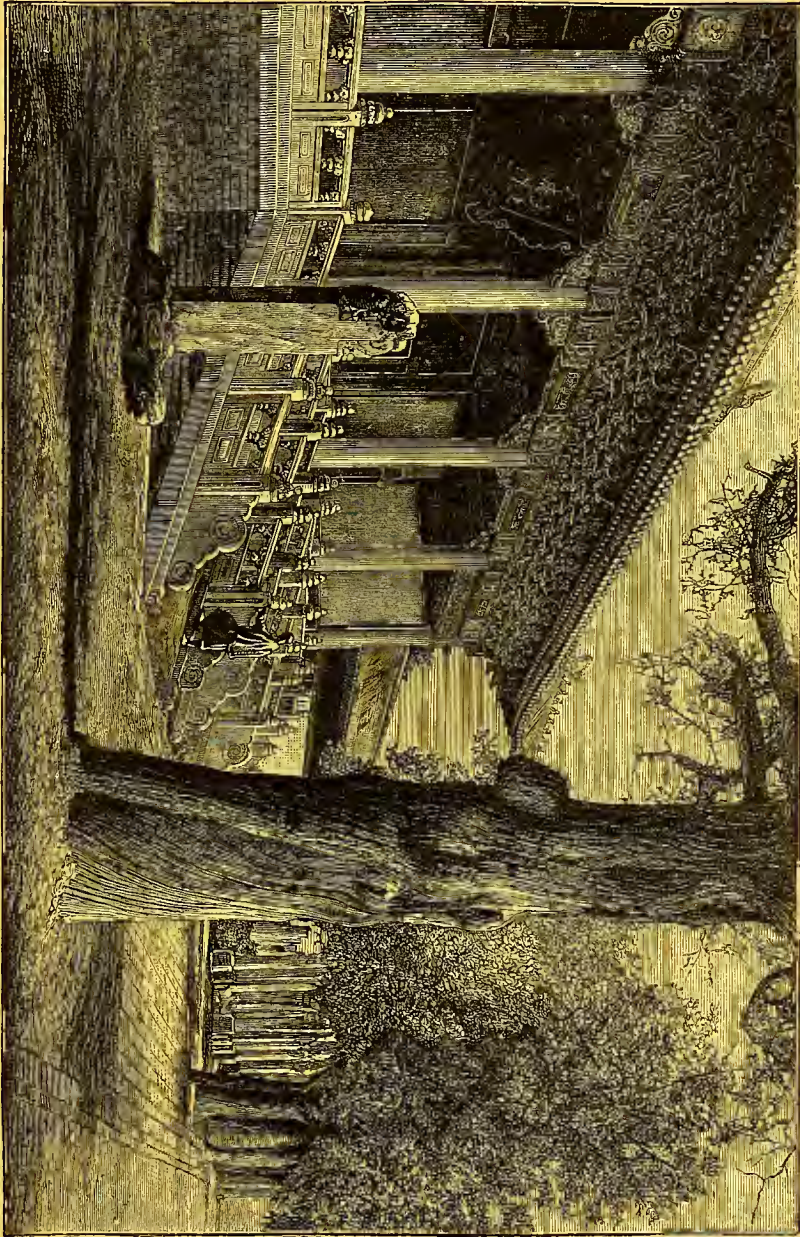
August 16th.—Returned to-day to the temple of Ten Thousand Ages. Several Roman Catholics have visited us here, with whom we have conversed about the truth, and to some of them we have sold portions of Scripture. We have also sold Scripture portions to some of the pilgrims, and to a number of the priests (of whom there are about two thousand) since we came to the mountain. In one of the temples there is a piece of ivory weighing eighteen pounds, which the priest exhibits as one of Buddha's teeth; and in another there is a very fine bronze elephant. The priests are vegetarians, and so we soon found that we had to be vegetarians too as long as we stayed on the holy mountain. While we were there we could not even get eggs. One day a man came and offered to sell us a couple of fowls, but when we had agreed about the price we found we should be unable to get them cooked. Several of the idols we have seen are suffering from old age, and seem about done for. Some of them have a hand broken off, and some are minus a foot, and others are suffering from similar infirmities.

August 20th.—This morning we received a note from one of the gentlemen who visited us yesterday evening, inviting us to meet him in a Taoist temple, as he wished to hear more about the Gospel. We went, and during the conversation he said that he believed, and that he would make the Gospel known amongst his friends. He purchased a Bible, and in the evening we got another note from him, expressing his regret that we were going to leave the next morning, as he would have liked to receive further instruction had we been staying longer.

August 25th.—Arrived this evening at O-pien T'ing, or, as it is commonly called, Ta-p'u Ch'en (great fortress city), about three or four miles from Tsuan-ch'i-k'eo, a small city on the boundary of the Lo-lo district.

August 26th.—Mr. Yang, one of the mandarins, sent us a present this morning of a fish, a leg of pork, a duck,





GREAT GATEWAY OF THE TEMPLE OF CONFUCIUS, PEKING.

[See page 38.]



and a fowl, and we afterwards called at his Yamen, where we saw a number of Lo-los, who, I believe, are kept there chiefly as hostages. At first they were afraid of us, but very soon they gained confidence, and came round us, pleased to have a look at us. They had written some of their characters on the wall, and one of them read them to us, and wrote a few additional ones with Mr. Mollman's pencil. The others were unable to read and write. It is our intention to go from here to Tsuan-ch'i-k'eo, and thence through part of the Lo-lo district to Ma-pien T'ing. The officials, however, tell us the road is impassable, and they dare not let us go, lest something should happen to us. According to their accounts the Lo-los are more like wild beasts than anything else. They tell strange stories about them; but as we know something of their ideas about other foreigners, of course we are not inclined to believe just what they choose to say. Some of their statements are so manifestly absurd that one cannot understand how they can suppose that any one else could believe them. For instance, they told us that the Lo-los have no characters, and when we reminded them that we had just seen some written on the wall, they replied that each Lo-lo invented what characters he had for himself, and so no two had the same, and those used by one were unintelligible to everybody else. After we left the Yamen there was a great stir among the mandarins; they met together to consult what to do, as we had expressed our intention of proceeding to Ma-pien T'ing by the way we had proposed. They declared they dare not let us go. The road was unsafe. The wild men would probably kill or injure us, and they (the mandarins) would get into trouble and lose their office. They sent for the native we had with us, and requested him to exhort us not to go. In the evening we sent a message, that if they would get a Lo-lo who was willing to go to Chung-k'ing with us, and teach me his language, we would return. The mandarins then met and had another consultation, and decided to try and get one to accompany us.

*August 27th.*—To-day one of the Lo-los came up to me at the door of the inn, and asked me to give him some wine. I told him wine was not good, and invited him inside to drink some tea. He and two others came in, but we soon found they did not care much for tea: they said Lo-los loved wine. Mr. Mollman gave them a little, but they were not at all satisfied, and begged hard for more.

Although we have to return without passing through the Lo-lo territory as we intended, we have decided to go as far as Tsuan-ch'i-k'eo, where we hope to see more of the Lo-los than we can here. As I have already stated, it is only three or four miles, but the officials don't want us to go. They say the road is bad, and very unsafe; but we have given them to understand we are going, though in response to their entreaties we have consented to delay our visit for a day or two.

*August 28th.*—Went out this morning for a ride. While we were saddling our mules the Yamen people began to fear we were about to start for Tsuan-ch'i-k'eo, and came to make inquiries, saying that if we were the mandarins would send an escort with us. This afternoon we got a message from the mandarins that they had succeeded in getting a Lo-lo who was willing to accompany us to Chung-k'ing, and asking us to go to one of the military yamens to see him. We went, and on inquiry found the man had a family which he would have to leave behind if we were to take him. I was anxious, if possible, not to take him so far from his family, and so asked for a single man in his stead, and the officials promised to try and get one, though they said it was very difficult to persuade a Lo-lo to go. This evening one of the military mandarins sent us a present of a leg of pork and a fowl.

*August 30th.*—We went to-day on our proposed visit to Tsuan-ch'i-k'eo. The mandarins here sent a number of soldiers armed with guns, swords, and spears, and several petty officers to escort us, and the mandarin at Tsuan-ch'i-k'eo sent another lot to meet us. It was a most ridiculous thing to do, there was not the least necessity for it. We saw very few people on the road, and the Lo-los we have met with have been quite friendly, though the Chinese say that they occasionally carry off Celestials, and make slaves of them, and only release them on payment of large sums of silver as a ransom. We arrived all right at Tsuan-ch'i-k'eo, and dined at the Yamen, after which Mr. Wang, the mandarin, took us out for a walk round the city wall, and we saw a number of Lo-los sitting on the hills outside the city. When we got back the mandarin sent a man to get some of the Lo-los together that Mr. Mollman might speak to them through an interpreter, but only three men and one woman came.

The Lo-lo women wear a long dress with a frill round the bottom. It is more like what is worn by their sisters in England than what is worn by the Chinese women. Many of the men are fine, stalwart fellows, and have a few beads threaded on a bit of cotton for earrings. They wear cloaks, some made of coarse woollen with a fringe round the bottom, and some made of a sort of felt. They say they are of the same family as ourselves, and they certainly resemble a good many in England, inasmuch as they are excessively fond of wine. The Chinese look down on them, and don't seem to treat them much like fellow-men. They are somewhat afraid of us, but that is easily got over, and then they are friendly.

*September 3rd.*—To-day we learned from the officials that they had been unable to get another Lo-lo to go with us to Chung-k'ing, so we arranged to take the one they got before, and to start on our way back on Friday morning.

*September 4th.*—To-day made arrangements for our return, and the Lo-lo came to the inn this evening. He is much more cheerful than when we saw him before, and is apparently glad to go with us.

*September 5th.*—Started this morning for Chung-k'ing. Our Lo-lo friend appreciates kind treatment, and evidently has more confidence in us than in the Chinese.

*September 11th.*—Arrived to-night at Kia-t'ing Fu.

*September 12th.*—Went out this morning and secured a passage on board a boat going to Chung-k'ing, and in the evening started again on our journey.

*September 14th.*—As it was a wet morning the boatmen decided to *Chin Pusa* (worship the idols) before starting, so they killed a couple of fowls, daubed the blood on the front of the boat, lit a lot of candles, burnt incense, and when they had cooked the fowls along with a piece of pork, they offered them to *Pusa*; but as *Pusa* did not happen to be hungry, the men on board ate them for breakfast. The boat then started, and in the evening we arrived at Swei Fu (or Sue-chau Fu).

*September 24th.*—We arrived safely in Chung-k'ing on the 19th, thankful for the many mercies received during our journey; and hope that the seed we sow may, by God's blessing, bring forth fruit to Him whose we are, and whom we serve. We are very glad that the Lord has enabled us to bring Ni Ko, the Lo-lo, with us. Please unite with us in prayer for him and the rest of his people, that many of them may be led to receive the Gospel, and may be found at last among the great multitude of all nations, and kindreds, and people, and tongues, standing before the throne and before the Lamb, clothed with white robes, and palms in their hands.

Ni Ko seems very happy and lively; he makes himself quite at home here, and goes about the place whistling and singing at a great rate.



# For the Young.

## HABITS AND CUSTOMS OF THE CHINESE.

By Mr. Pearse, of Gan-k'ing, the capital of the Gan-whuy Province.

### CRIME AND ITS PUNISHMENT.—PART II.



THE CHINESE do not, as did the Jews, execute criminals by stoning them to death; nor, as far as I have heard, is crucifixion, as was adopted by the Romans, known among them; decapitation being the ordinary mode of execution.

One or two of the customs prevalent amongst them in connection with the execution of criminals are, however, worth mentioning. For example, when a criminal is executed in China the crime for which he is to die is written upon a slip of paper and fastened to a piece of bamboo, which is then stuck into his hair. This reminds us of the fact that when the Lord Jesus was crucified the Roman governor "set over His head *His accusation*, written, This is Jesus, the King of the Jews."

Another custom very common in this country is to fasten the heads of criminals in conspicuous places on the city walls as a warning to others. Only to-day, in Gan-k'ing, I saw one outside of one of the gates, through which thousands of people are passing every day. The corpse of Israel's first king met with similar treatment at the hands of his enemies. The sacred historian informs us that "they fastened his head on the temple of Dagon," and "his body on the wall of Beth-shan."

Further, it is an interesting fact that the principle of *vicarious suffering* is not unknown in China. Sometimes (according to Doolittle, in his "Social Life of the Chinese") a prisoner who is condemned to be beaten has a man provided to receive the blows which should fall upon his own person; this individual is usually connected with the establishment; and I have been told that men have even been known to take the place of criminals condemned to be executed, and to suffer the extreme penalty of the law in their stead, provided a sum of money be given to their friends. Although the authorities would not openly recognise the principle of the innocent suffering in the room of the guilty, they may be induced to wink at it, in consideration, possibly, of their receiving some portion of the money paid to the substitute. If this be true, it will, I should think, enable the Chinese the more readily to understand the fact of Christ's dying for the guilt of the sinner.

Chinese justice is often, as is well-known, the most palpable and bare-faced "*injustice*." "Men are arrested on the strength of secret information, and it frequently happens that the informer is mistaken, and an innocent man is carried off. Once a man is brought before the magistrate he is in a bad case."\* Persons suspected of crime are often cruelly tortured in order to extort from them a confession of guilt, and upon this confession is based the sentence. "If the magistrate be merciless, and the man unable to endure a flogging, he will probably be forced to acknowledge that he is guilty of a crime which he never really committed."\* The innocent are thus often punished for the guilty. We learn something of the prevalence of this cruel custom amongst the Romans from the "chief captain's" treatment of St. Paul in Acts xxii., where it is stated that he "bade that he should be *examined by scourging*, that he might know wherefore they cried so against him." The apostle, however, in this case escaped the ordeal from the fact of his being a "Roman."

Persons living in England cannot (and let us thank God that it is so) appreciate the full force of the sentence, "they delivered him to the *tormentors*," which occurs in Matthew's Gospel; but in half-civilised countries like China the various methods employed for punishing criminals are cruel and heartless beyond description. I am told that at times every kind of torture which human ingenuity can devise is brought into requisition by the mandarins for this purpose.

Many plans are resorted to by those who go to law in this country, in order to get a favourable verdict, bribery being the most common. The Chinese have an amusing story which will help to illustrate this point. Two gentlemen (so the story informs us) had a law-suit, but each of them gave so much money to bribe the magistrate to give the sentence in his favour that he, poor man, was quite embarrassed, and found it very difficult to know how to decide the question. At last, however, he hit upon the happy expedient of fixing two boxes on the door of his office and making it known to both parties that whichever of them placed most money in the boxes would have the case decided in his favour. After both men had in this way expended a large sum they found that litigation was an expensive business, and so agreed to make up their quarrel and take back the money which they had placed in the boxes, much, no doubt, to the magistrate's disgust. A common proverb, too, which is continually quoted in this connection, is to the effect that those *who have money obtain life*, whilst death is the lot of the poor. It will be easily seen that those who have no money to spare in going to law stand but a poor chance of getting justice, for it is quite vain to hope for redress without the means of bribing the mandarins and their underlings all round; such persons would most certainly lose their case.

Now we need not travel far into the Scriptures before we meet with abundant evidence to show that a similar condition of things obtained amongst the Jews. The cases in point, and the passages which refer to the subject, are very numerous. I will only refer, however, to one or two of them. In Dent. xvi. 19, Moses gives commandment to the Israelites as follows: "Thou shalt not wrest judgment; thou shalt not respect persons; neither *take a gift*; for a gift doth blind the eyes of the wise, and pervert the words of the righteous." And in Ps. xv. "taking reward against the innocent" is mentioned as being specially hateful to God (see also Isaiah x. 1, 2; Amos v. 14). The widow spoken of in the 18th of Luke probably had no money to bribe the "judge," and so, as she doubtless despaired of getting justice by the ordinary means, she adopted another plan; she went so often to the magistrate, and was so persistent in her entreaties to be "avenged of her adversary," that at last he could hold out no longer, but yielded to her importunity in spite of himself. In this city there occurred recently a case something like it. A man in good social position, made a claim upon one of our converts for a considerable sum of money; the case being decided against him, his wife adopted the plan of the "widow," referred to above. She went again and again to the magistrate, expostulating and pleading with him, and even threatened to take opium and poison herself if he did not reverse the sentence and decide the case in her favour. In this instance, either through this woman's importunity, or on account of some other influence brought to bear upon the mandarin, a larger sum was awarded them than had been originally decided upon.

In the presence of so much injustice and oppression, how encouraging it is to remember that the millennial reign of the Lord Jesus is to be characterised by *righteousness*; and that beyond that period, in the eternal state, the "new heavens and the new earth" are to be the abode of *righteousness*. And in the light of the facts which I have mentioned, how full, too, of *meaning* do many passages of Scripture become which refer to those times; such, for instance, as "He shall judge the people with *righteousness*, and thy poor with judgment. *He shall judge the poor of the people. He shall save the children of the needy*, and shall break in pieces the oppressor." "And the work of *righteousness shall be peace*, and the effect of righteousness *quietness and assurance* for ever, and My people shall dwell in a *peaceable habitation* and in *sure dwellings* and in *quiet resting-places*." "Even so come Lord Jesus." Amen.

\* Leading article, *Celestial Empire*, March 14th, 1879.



## The Temple of Confucius, Peking.

(See Illustration, page 35.)



THE Confucian temple covers a wide area, and like all palaces, shrines, and even houses, is completely walled round. The main gateway, which leads into the sacred enclosure, is presented in the accompanying picture. The gateway is approached, as were the ancient shrines of Greece and Rome, through an avenue of venerable cypress trees; and the whole establishment forms, perhaps, the most imposing specimen of purely Chinese architecture to be found among the ornaments of the capital. The triple approach, and the balustrading, are of sculptured marble; while the pillars and other portions of the gateway are of more perishable material—wood, glazed earthenware, and brick. On either side are groves of marble tablets, bearing the names of the successful Hanlin scholars for many centuries back; and that one to the left, supported upon the back of a tortoise, was set up here when Marco Polo was in China.

Within this gate stand the celebrated stone drums, inscribed with stanzas cut nearly 2,000 years ago in the most

primitive form of Chinese writing. Thus these drums prove the antiquity at once of the poetry and of the characters in which they have been engraved. These inscriptions have been translated by Dr. S. W. Bushell, the gentleman who has also recently discovered the site of the famous city of Shang-tu, referred to by Coleridge as Xanda, and spoken of by Marco Polo as the northern capital of the Yuen dynasty. The great hall within simply contains the tablet of China's chief sage, and those of twenty-two of his most distinguished followers.

The spirits of the departed great are supposed to reside in their tablets, and hence annually, at the vernal and autumnal equinoxes, sheep and oxen fall in sacrifice in front of this honoured shrine of literature.

Close to the Confucian temple stands the Kwo-tze-Keen, or National University; and there, ranged round the Hall of the Classics, are 200 tables of stone, inscribed with the complete text of the nine sacred books.—(From *Thomson's: The Straits of Malacca, Indo-China and China.*)

## Recent Intelligence.

**MR. G. F. EASTON** writes on September 17th, from Ts'in-chau, KAN-SUH:—"I have been kept in peace, have not been troubled much by the loneliness, and I believe that God has guided me in the renting of the premises from which I am now writing. I came in on the 14th, and all has been very quiet; the people are friendly, and the officials don't seem inclined to trouble me. It is taken for granted that this is to be a family residence, and I have had many inquiries on the matter, two individuals kindly offering young brides at a mere nominal price!

"There is no real famine at present in this province, but many who can get along now will be in great want in the winter, so I propose to commence the distribution of garments and grain so soon as the cold weather shall fairly set in. Much time is occupied (so we found) in buying up grain and clothes, in finding out the needy, and in seeing that the persons for whom they are intended get the gifts. Most of the hamlets are situated either on the summits of the hills or in the valleys beyond, and we found it necessary to visit them personally. I hope Mr. King will be able to come up; he is remarkably adapted for the distribution work: many people who know Mr. King continually inquire about his returning.

**MR. GEORGE KING** writes from *Lao-ho-k'eo*, on October 8th:—"We have now been waiting nine days here. I have told the boatman to start to-morrow for Han-chung Fu. I have been out selling books and preaching as far as the weather permitted: we have had a great deal of rain, and have been thankful for a water-tight boat."

**MR. GEORGE CLARKE** writes from Wu-ch'ang, on November 3rd:—"We are here, and are glad to have been thus far prospered. We left Chin-kiang on October 28th, and arrived here on the 31st. We had the pleasure of seeing *Mrs. Cardwell* at Kiu-kiang: they hope to move into their new house to-day. On the 1st *Mr. Baller* and I hired a suitable boat to Sha-si, and we go on board to-night, and leave to-morrow morning, D.V. We may get as far as I-chang by about the 16th or 17th. We know that we have your prayers."

**MR. BALLER** writes from Wu-ch'ang, on October 23rd:—"Miss Kidd works among the scholars, and in company with *Mrs. McCarthy* has visited some of the villages just outside the city."

**MR. MEADOWS** writes from Shao-hing, October 22nd, "I have just returned from a tour of the out-stations. Of the seven candidates mentioned in a previous note we baptised only three, one man and two women. The man and one of the women were baptised at Yih-kô-chüen, and may be said to be the first-fruits of that place. Praise the Lord! Only a year or so ago they would not let Mrs. Nying's sister live there in peace, but robbed her of the produce of her land, violently broke into her house, destroyed much of her property, and threatened any who would dare to interfere with exclusion from the clan, or if an outsider, to take his life. A young man from Mô-kô was hid away in a large old box while they were despoiling her property, and he came nigh to be torn to pieces, but was saved by the screaming of some women, and the pleading of another, who was, previous to this, apparently nigh unto the kingdom of heaven, but has since given up the idea of being a disciple. She is the daughter of the head man of the village, and is about seventeen years of age. She is betrothed, of course, to a heathen man, and he and his family would not hear of her joining such a hated religion, when all the clan stood out against her, and Mrs. Nying's sister had already suffered so much.

"I have employed Mrs. Nying as Bible-woman here."

**MR. WILLIAMSON** writes on October 29th:—"Mr. Væn returned from T'ien-tai last week. There are several inquirers, but we cannot say much about them yet. At Si-tien and Ning-hai the work seems a little more encouraging. We have our half-yearly meeting on November 5th."

**MR. STOTT** writes from Wun-chau, on November 5th:—"Mrs. Stott is getting much encouragement among the women: she is having stated services on certain days every week, and goes to many places in and around the city. Yesterday she left home early in the day, and did not return until after dark: she had been talking nearly all the time to groups of women."

**MR. HUDSON TAYLOR.**—While preparing for press we have received news from Mr. Taylor. He had just arrived at Chin-kiang, having travelled overland from Cbi-fu, and was feeling very much better for the journey. The goodness of the Lord in so fully restoring Mr. Taylor to health and strength calls for sincere thanksgiving from the many readers of our paper who have, so kindly, prayed for his recovery.



# CHINA'S MILLIONS.



*PART OF A PROCESSION IN HONOUR OF SPRING.*

## Colportage in North China.



MESSRS. CAMERON and PIGOTT have sent brief accounts of the commencement of their journeyings in North China, from which we are glad to give the following extracts.

After a ten days' excursion from Che-fu in the early part of September, they left for T'ien-tsin later in the month, arriving there on September 30th. Their brief stay at T'ien-tsin was full of encouragement. Here they met Mr. Jones, of the Baptist Mission (who had come to meet Mr. Kitts, of the same mission), Mr. Lees, of the London Missionary Society, and Mr. Innocent, of the Methodist New Connexion, and also Dr. Mackenzie, of the London Missionary Society, whose account of the wonderful way in which prejudice was being broken down, and openings obtained for work among important and influential persons in the city, greatly cheered our brethren. Mr. Pigott's

letters will be read with much interest. In the medical work referred to, much valuable help appears to have been rendered by Miss Dr. Howard, of the American Medical Mission in Peking.

Mr. Cameron's letter tells of good work done in the sale of Scriptures and tracts. For blessing on this work, and for the safety and success of Mr. Cameron and Mr. Pigott in what, it is hoped, will be a long and very important journey in Northern China, we ask the special prayers of our readers.



## EXTRACTS FROM THE DIARY OF MR. T. W. PIGOTT.



*N Thursday, September 4th,* we left Che-fu at about 11 a.m., accompanied by Mr. Judd and Mr. Pearce for about 20 *li*, where we parted after united prayer in a cottage by the beach, having had conversation by the way with a couple of groups, who listened with apparent interest. Our road had lain along a broad sandy beach, in which were several fine, sheltered bays, the hills rising not far from the shore on our right hand, and enclosing in their well-cultivated hollows, a few hamlets. The remaining 40 *li* to Ning-hai, which we reached after dark, was out of the sight of the sea, and through a more level country. We passed several comfortable villages and left a few tracts. Near to Ning-hai the ground was flooded, and we had difficulty in picking our way. At length we reached the city, but it seemed as though we were not to find a lodging, as our guide passed quite through the town and out at the farther gate, and it was only at the end of the small suburb that at length an inn was found. We had lifted our hearts to the Lord and He had provided.

*Friday, 5th.*—We went out to sell books after breakfast. The town was walled and had double gates, but was not more than a village in size, having but one fair street with not much appearance of business. The street was wide, the houses one-storied. The people were friendly, but void of curiosity. We sold a few books, gave away some tracts, and Mr. Cameron preached to several small groups. We left after a couple of hours, and travelled through a hilly and poor, but very pretty district. We had crossed a range of hills about mid-day, and emerging from them, came upon others interspersed with

## FERTILE, WELL-CULTIVATED VALLEYS

having a more inhabited and prosperous appearance. About 30 *li* from Ning-hai we could see junks, and a small village on a little bay, sheltered on the north by a hilly promontory.

*Saturday, 6th.*—Travelled between 80 and 90 *li* to-day over poor country, with here and there grassy moors of some extent. A few words of preaching where a group was met, and tracts left in most of the hamlets, was the work that we had to record. We had crossed several small rivers and streams, and one we had to wade many times, as its course was exceedingly tortuous. We met with two parties of men, as well as some little boys, washing for gold in its bed. Two of these at least had found some: I was shown a piece of rich-looking gold of four or five grains in weight.

*Sunday, 7th.*—People were coming in all day for books, to whom Mr. Cameron preached. They were pleasant and interesting, and we left more books here than at any other place on this journey. The village had a neat and prosperous appearance, and contained about 200 families.

*Monday, 8th.*—The day was cool and pleasant, and part of the road very lovely. After walking 60 *li* we reached Wan-tung, a *hien* city of about 1,000 families.

## AN IDOL FEAST.

When shown into the room which we were to occupy, we found in it a small table set out with three brown gods upon it. A feast was set before them, of sweets, fruit, meats, and various small dishes, while each god was supplied with a pair of chopsticks as tall or taller than themselves. The people in the house were in holiday dress, and several

came in to see both us and the gods. Soon they began to remove the idols, but first a young man came in and bowed himself before them several times; he commenced to put the feast on one side, and was followed by older men, who packed away the gods rather unceremoniously in a dark cupboard. Then the food was eaten or sold, and Mr. Cameron having spoken to them of the folly of idol-worship, we being unable to procure other bread, had some of that provided for the feast, and were amused to find that while the outside of the cake was coated with white flour and had raisins in it, the inside was composed of poorer, brownish flour. Rain in the afternoon prevented our doing much work in this place, or meeting many of the people.

*Tuesday, 9th.*—A pleasant walk to-day, between 80 and 90 *li*, through hill and valley, the chief feature of the country being bowl-like watersheds, surrounded by hills, down which flowed streams from all sides. There was sand here and there, and the whole appearance suggested the presence of lakes at some former period. Mr. Cameron's work was of the same nature each day, but this evening a more than usually

## ATTENTIVE AND INTERESTING CROWD

ran together on to a threshing-floor. We gave some books and tracts, and after we had left were followed a good way by some to get more. God bless them! I felt specially drawn to them.

*Wednesday, 10th.*—Walked from 90 to 100 *li*. About 4 p.m. reached a large, busy-looking walled village, named Hia-tsun. It is said to be a centre of trade. A broad river beyond had flooded the country, so the inns were flooded, and we failed to get a lodging. Mr. Cameron had several good crowds, to whom he preached and sold books. I was very tired and footsore, so pushed on with the mules about 20 *li* to the next place. We soon came to the flooded country, and had to wade for several *li*; near dusk we reached a broad stream, where I had a swim, which refreshed me much.

*Thursday, 11th.*—We crossed another river and four smaller streams, passing through a wet but fertile country for several *li*; then again entering the hills, we had about 15 or 16 *li* of rougher walking, which brought us to a plain reaching to the sea, and Han-yang lay before us. It was not so busy-looking a place as Hia-tsun, but had two wide and good streets at right angles to one another. Here we spent several hours in selling books, but Mr. Cameron was not very successful in gaining a hearing. One young man more than usually attracted and interested me; he bought two gospel portions, and as his road lay with us, Mr. Cameron had some talk with him by the way. Slept on the bank of a small stream with a village on either side.

*Friday, 12th.*—Walked 110 *li* to-day, and crossed many small streams, our course lying near to the broad shingly bed of a river, where men were washing for gold. More trees, and appearance of fruit in this district.

*Saturday, 13th.*—Travelled 120 *li*, and reached Che-fu. At mid-day, in the midst of a very heavy shower, came to two villages. We left some words, tracts, and books, but the rain prevented our meeting the people. We crossed the Che-fu hills after dark by a fine paved causeway, and arrived late and pretty well tired. My impression from this journey is that any one with plenty of time to give to it, would find here an exceedingly interesting and promising field for Gospel work.



**T**IEN-TSIN, *September 30th, 1879.*—Landed here about 9 a.m. The foreign settlement is handsome, the streets being nicely planted with trees in several instances. The country is flat and much flooded with water. Mr. Cameron and I put up at the same native inn as Mr. Jones, whom we found waiting for Mr. Kitts, who was our fellow-traveller by steamer from Chefu. The inn is a new one, very clean and comfortable.

Called in the evening on Mr. Lees, of the London Mission, who gave us a very hopeful account of his work in the country around T'ien-tsin. He has some well-educated and capable Chinamen at work, and the converts number several hundreds.

*October 1st.*—After our day's work we dined at Mr. Innocent's (Methodist New Connexion Mission), where we met a doctor of the same mission, and Mr. Hinds, just out from England. Here, too, we heard of blessing in the country, but a like story of the hardness of the city.

After dinner called on Dr. Mackenzie, of the London Mission. It was about 8.30 p.m. when we were ushered in: the doctor looked tired out, but with a face full of humble, joyful faith in God that did one good to see. On one side sat a tall Chinese gentleman of quiet, courteous demeanour, for whom the doctor was prescribing.

When the patient was gone we were soon engaged in a most interesting conversation with Dr. Mackenzie. His account of

#### GOD'S FAITHFULNESS AND GOODNESS

much strengthened me, and I felt encouraged and helped by the strong faith shown, and the very decided way in which God's hand was traced and seen in all. Dr. Mackenzie told us that when he arrived, and for some time after, the medical work had been but small, and very discouraging, as the intense spirit of envy seen in the Tien-tsin massacre still existed in the city, and but little promise of success presented itself in consequence. This led the workers to special prayer that God would interfere, remove the hindrances, and show Himself with them, giving good success to their work; and surely a plainer answer was seldom given. While thus in prayer it was determined to open a fresh dispensary and hospital work; and as a commencement, a memorial was drawn up and sent to the viceroy and governor of the city and province, Li Hung-chang, asking his countenance and assistance, as the undertaking was wholly for the benefit of his own people, the Chinese. Li is amongst the first of his countrymen in ability, education, and foresight. He is said to be the most influential man in China, the most liberal, and the one who sees and desires most the advantages of European civilisation, and would introduce it also, but for being hindered by the stolid conservatism and prejudice of the ruling classes, coupled with the universal hatred of the foreigner. Like most wealthy Chinese, Li has many wives, but to his first and proper wife, Lady Li as she is called, he is exceedingly attached. What also is quite

#### A PHENOMENON IN CHINESE LIFE,

she is well-matched with him in mind and education, and he is said to be much influenced by her; indeed she appears to be a most remarkable woman, and one well-fitted to take a foremost place, who, but for the bonds placed on her sex by Chinese society and its laws, would make her presence and influence widely felt.

As our brethren were continuing to wait on God in prayer Lady Li became very ill, and all that the wealth and love of a fond husband, together with the utmost skill of the Chinese physicians could do, was unavailing to save her precious life. The physicians had exhausted their resources, and unless they commenced the same futile remedies over again they could do nothing further. At this juncture it was suggested to Li that he had better try the

foreign physician, which he consented to do, and at once sent for Dr. Mackenzie as well as the resident doctor, who both came, and by God's blessing were the means of restoring her and saving her life. Li, in gratitude to Dr. Mackenzie, who would except of no fee, being a servant and messenger of Christ, gave him a temple close to the busiest and best part of the city as a dispensary, and promised to bear all expenses, and pay for all medicines. Li having thus proved the value of foreign medicine, and given his support to Dr. Mackenzie, a great wall of opposition seemed broken down, and not only was the dispensary crowded with patients daily, but numbers of the highest classes, from Li's own family (to whom he continued medical adviser) downwards, came to be treated by Dr. Mackenzie.

#### THIS OPENING TO A SPECIAL CLASS,

which has seldom if ever been afforded to another, leads him into many conversations of an exceedingly interesting kind with them. He thus is enabled frequently to set the Gospel before them, and to remove many absurd and mistaken ideas from their minds; while on their part they often show much intelligent desire to know and understand better the doctrines of the Gospel, as well as the mysterious foreigner and his ways and motives. Thus, approached with kind courtesy and Christian love, these officials and higher mandarins show a much better spirit as he continues to meet them, and give promise of a lessening of that intense hatred of and opposition to the foreigner, which is so marked a feature of the official and educated class, through the length and breadth of China. God grant it may be so, and send out amongst His people a deep spirit of earnest pleading prayer for this special work, that the leading classes in China may be widely and deeply affected through a change of feeling at headquarters, the people and their rulers interested by and in the Gospel, and thus Christ, the rejected and despised, yet the crowned One, be given a bright diadem of souls in this land, and be enthroned in many thousand hearts in poor dark China.

*October 2nd.*—Mr. Cameron and I came to the conclusion that as means of conveyance, mules and carts, were so dear here I had better take one colporteur and the bulk of our luggage to New-ch'wang by steamer, while he and the other colporteur, hiring a baggage mule, would go there overland as first intended.

*October 3rd.*—Started in the evening for New-ch'wang, Mr. Cameron having moved to the native city, where the colporteurs were meeting with but little encouragement, though endeavouring to sell Scriptures, one of them, with Mr. Cameron, preaching as well.

*October 4th.*—On our way: a quiet, calm sea, and not very crowded cabin below. In the evening, with Kwang the colporteur, had a talk with the Chinamen, and met one who seemed much interested.

*Sunday, October 5th.*—At sea: wind rougher, Kwang sick. A good day, my first of Gospel work among Chinese in their language. Bless the Lord, who helped me to place His blessed Gospel simply before them, partly by getting them to read selected passages in the Testament and tracts, partly by conversation.

*October 6th.*—Landed early at New-ch'wang. The country is very flat, but the people are fine-looking. Met with a hearty Christian welcome, and found very pleasant quarters with Mr. Macintyre and his wife, of the United Presbyterian Mission of Scotland. Visited his chapel and heard him preach to the Chinese.

*October 7th.*—Kwang went with Mr. Macintyre's evangelist to sell books in the city, but did not sell many. Called on Mr. Carson, and wrote for mail.

*October 8th.*—Visited Mr. Carson's chapel, where he had a good audience. Spent the evening with him.



## EXTRACTS FROM MR. J. CAMERON'S LETTERS.

**A**FTER PRAYER and consideration I have concluded that Mr. Pigott and one of the Bible Society's colporteurs had better go by steamer direct to New-ch'wang, and there purchase mules and a cart for our long mission journey. I and the other colporteur will go there by land and sell Scriptures and

preach by the way. I hope to leave the foreign settlement for the native city here to-morrow, and to spend a few days selling Scriptures before leaving for my journey. While I and the Bible Society's colporteur sell Testaments and Gospels, another native sells Christian tracts.

*Monday, October 6th.*—The colporteur and I spent two days, Friday and Saturday, trying to sell our books in the T'ien-tsin city. We did not succeed in selling many, but disposed of 320 Gospels and Acts, and two large New Testaments, and had many opportunities of speaking. Mr. Lees thinks we did well for this place.

*Friday, October 10th.*—We left T'ien-tsin on Monday, and had a fine sail over a very flat country, through lakes and over flooded fields. On Tuesday our course lay up a small but flooded river to *Lu-pai Chen*. As we arrived early we sold a good many books, and spoke to many people.

Wednesday was market-day: we had a fair sale and many opportunities of speaking. This place is said to contain 10,000 families, and has a good shipping trade; boats come from New-ch'wang, and some go to Shanghai. We sold 456 Gospels and Acts, and 7 Mandarin New Testaments, and then continued our journey to *Ning-ho Hien*, whence I am sending my boy back to T'ien-tsin for two more boxes of Scriptures, as I think we shall not have a sufficient supply for the whole journey.

*Friday, October 24th.*—I last wrote from *Ning-ho Hien*. On the Friday and Saturday morning we sold there 148 Gospels, 3 Testaments, and 1 Bible, and had good oppor-

tunities for public preaching and private conversation with visitors. Then we went on to *Feng-t'ai*, a town further north, by boat, and remained there till Wednesday morning (October 15th), selling 135 Gospels and 3 Testaments. At the next town, *O-lah-ku*, I was out all Thursday at work, it being market-day. Sold 368 Gos-

pels. On Friday morning did a little more preaching before going on to *Ya-hong-kiao*, where we did some work. On Saturday I went to the market at a village fifteen *li* off, called *Feng-teng-wu*, and sold 64 Gospels, leaving the colporteur to continue his work at *O-lah-ku*. He was not successful in making sales; but on my return I sold a few, bringing the total sales to 413 Gospels and 1 New Testament.

On Monday, October 20th, I went on to *Sha-liu-ho*, a market-town to the north-west, and sold 200 Gospels. On returning, very tired, I found my companions had left, *en route* for *K'ai-p'ing*. Not meeting with them, spent the night without bedding at *Lao-ch'wang-tsi*. The Lord was kind, and in answer to my prayer kept me warm all night, but I did not sleep much: the *k'ang* was very hard, and I got up very stiff. In the morning went on a few *li* and overtook the men, and taking 250 Gospels from the boxes, returned to the town

where I had spent the night. It was market-day, so I remained the greater part of the day, sold all my books, and then left for *K'ai-p'ing*, thirty *li* distant. On the way I had some nice talk to the villagers, and was glad indeed when I met my boy a little way from *K'ai-p'ing*, who led me the shortest way to the inn.

On Wednesday, October 22nd, I went to a market-town thirty-five *li* to the S.E., called *LI-TSUN*, and sold 181 Gospels and 4 Testaments. On Thursday I went forty *li* to the N.W. to *Fung-ien Hien*, and sold 166 Gospels and 5 Testaments, besides doing a good deal of preaching.

## ILLUSTRATIONS FROM THE PILGRIM'S PROGRESS IN CHINESE.—No. VI.



*The Death of Faithful.*

On these two days the colporteur sold 91 Gospels, 5 Testaments, and 1 Bible at *K'ai-p'ing*, and at *Ts'ien-li-ri*, a market-town twenty-five *li* to the N.E., sold 59 Gospels. To-day, Friday, October 24th, is market-day at *K'ai-p'ing*, so we remain to scatter the precious seed, and hope to leave to-morrow for *Luan-chau*.

NEW-CH'WANG, *November 17th*, 1879.—By God's goodness we arrived here in health and good spirits, the natives only yesterday noon, but I came the night before, as I walked the last sixty *li* or so across country and they were detained on account of a bad ferry they had to cross.

As the mail closes this evening I cannot copy my diary now, so give you a brief account of the last part of our journey.

After leaving *K'ai-p'ing*, we found it much more difficult to sell books, as the route had been gone over by others; besides which the Roman Catholics are either numerous or well-known, so that many returned the books without reading three sentences, saying that "it was heaven's book," or else that they "could not understand it."

After passing *Shan-hai-kwan*, or *Lin-yü Hien*, we travelled faster, as we had a hired cart, and the carter would not stop long enough to give us a fair chance of doing much work in the few villages we passed through. The places, however, were but small, and few were disposed to buy our books. On the route to *Kin-chau Fu* we sold a few books in a place or two, and in a city (*Ning-yuen Chau*) where we spent half-a-day.

In *Kin-chau* it was very hard work to dispose of a book, as colporteurs had been sent from *New-ch'wang*. The people said they had been a month in the city and had sold many books; but we now find that they returned after an absence of some seventy days, having only sold in all little over 2,000 cash worth. But although the people were not inclined to purchase, they were delighted to stand and listen to, or to question us. This part apparently has been well worked by the missionaries belonging to the Scotch and Irish Presbyterian Missions.

Mr. Pigott is not at home. He went to *New-ch'wang* proper with Mr. Carsons, of the Irish Presbyterian Mission, on Thursday; the latter returned on Saturday, but Mr. Pigott stayed over the Sunday, and is expected to-night.

## Journeys in Kan-suh.



IN our February number we were able to give cheering tidings from this, the most remote and least explored of the eighteen provinces of China. Mr. Easton's experiences during the journey, the account of which we gave, were such as to encourage faith, and lead to more fervent prayer. We are now able to give extracts from his diary, containing an account of a much longer journey, which occupied nearly two months, and which was taken into distant and previously unvisited parts of the province. As on his former journey, he met with many different tribes—differing from each other in many respects, but all needing, and yet knowing nothing of, that Gospel which is the power of God unto salvation to all who believe. Alas! they had never heard the joyful sound. Many Mahometans were also met with, by whom a degree of tolerance was shown, only to be accounted for by the fact that they are themselves scarcely more than tolerated. That Mr. Easton has been able to make this journey, and been permitted to return in peace and safety to *Ts'in-chau*, is matter for sincere thankfulness. When will the Church of Christ awake to her responsibilities, so that the benighted inhabitants of such vast regions as those our brother has travelled over may no longer be denied the messengers of life and salvation?

### LETTER FROM MR. G. F. EASTON.

(Written from *Ts'in-chau*, *Kan-suh*, and dated July 20th, 1879.)

TWO DAYS ago I returned from, what has been to me, an interesting journey to *Si-ning Fu* and other cities. First I went to *Kong-chang Fu*, thence to *Tih-tao Chau*, then leaving the main road, we went west to *Ho-chau*, and from there pushed along the border country to *Shun-hwa T'ing*, on the bank of the Yellow River; crossing the river, we moved on to *Ba-rung*, and thence to *Si-ning Fu*, where we stayed six days, and returned by way of *Nien-peh*, *Lan-chau*, *Tih-tao Chau*, and *Kong-chang Fu*, the cities for the first time visited and preached in being *Ho-chau*, *Shun-hwa*, *Ba-rung*, *Si-ning*, and *Nien-peh*.

Some of these cities, and others not mentioned here, do not occur in any European map that I have had the opportunity of seeing, either English, French, Russian, or German, but they are placed in the Chinese maps published in book form in *Wu-chang*.

In the neighbourhood of the Yellow River we found ourselves among the *Sah-la*. In appearance and in habits they differ little from the Chinese, but they have a distinct language of their own which bears no affinity to

the Chinese. They are entirely Mahometan. We also met with a few *T'u-ren*, called the *Tu-li* tribe by Europeans—they, too, are entirely Mahometan; their language is a distinct one, but there is often a strong resemblance between it and *Sah-la*, or between it and Chinese. Within a few miles of *Si-ning* there are several other tribes, with whom I had no opportunity of meeting.

I had good times in preaching, especially on the up journey. There are a great many *HU-NAN* soldiers stationed along the border, and one receives much insult from them.

To my surprise, at *Si-ning* I found Count Bela Szechenzi, a Hungarian nobleman, Lieutenant Kreitner, of the topographical department of the German army; and Mr. Löczy, a Hungarian, of the geological department of the Vienna Museum. The latter two are engaged by the Count to assist him in a scientific journey to *Lhassa*, and on to India. He invited me to visit him, and all were very kind.

The altitude of *Si-ning Fu* is 8,600 ft., and that of *Ts'ing-hai* (*Koko nor*) 10,500 ft.; *Lan-chau* is about 5,000 ft.



The correct position of Si-ning on the map is lat.  $36^{\circ} 33' 32''$ , long.  $102^{\circ} 24' 35''$ . The longitude is wrong in every map, and the latitude only right in a map that I possess.

Colonel Prjevalsky and eight other Russians are on their way from Russia *via* I-li, and are expected in Lan-chau and Si-ning Fu about October; they intend making for Lhassa. Cameron, the African traveller, is also coming for an exploring journey. Szechenzi intends reaching Lhassa, "dead or alive," and to return to Europe this year. He goes straight to England.

Five Germans arrived in Lan-chau to commence the cloth and woollen works, but one of them has since committed suicide, having been ordered home for threatening the life of a native while intoxicated. I saw the four now here; they are very miserable; only one can speak to the interpreter. The scheme does not seem hopeful; the wool is bad, and much difficulty is experienced in getting the machinery here; weavers and others are expected soon, in all fifteen persons. Another German has been engaged in looking for gold beyond the borders; he has not yet found gold, but has found a valuable oil spring.

In Lan-chau there is a Roman Catholic bishop who has been fourteen years in the country, and a priest who has been six years; another priest who has but freshly arrived is residing in Liang-chau Fu. They are all Belgians, and form a separate society, adopting the native dress, minus the "pien-tsi." They have been living in the house of a native tobacco merchant (a Roman Catholic) whom the officials imprisoned for entertaining them; he obtained his freedom for a day to attend his sister's funeral and decamped. They wanted to build but were prevented till the Viceroy should consent. On going to see the great man, he said, "I did not send for you, I do not want you, you can go back to where you came from."

On the 1st of July these parts were visited by a dreadful earthquake. The shock was felt from Kwang-yüen in Si-chuan to Lan-chau, but was most severe in Kiai-chau and Wun Hien, where the Ya-men, a large temple, and many houses are said to have been completely engulfed, and many lives lost; the course of the river is also altered. Two persons living in a hole in a hill a few miles hence are said to have been killed. A flagstaff at the gate of the military Ya-men in this city was thrown down; and a portion of the wall and the roofs of many houses damaged.

There does not seem to be any prospect of getting a house either here\* or in Lan-chau at present.

I am keeping tolerably well, and will write again after I have seen the brethren who are said to be travelling this way.

#### EXTRACTS FROM MR. EASTON'S DIARY.

**TUESDAY, June 3rd.**—I left Ts'in-chau Fu, my old donkey carrying tracts and bedding. On the 4th I arrived at Fuh-kiang Hien, 120 *li* distant from Ts'in-chau Fu, where I rested a while and told the Gospel to a circle of listeners whilst tea was being prepared. Then I went on to Ning-yüen Hien, 100 *li* distant from Fuh-kiang Hien, and on

**Saturday, 7th,** arrived, at Kong-chang Fu, ninety *li* further on. There I took out a number of books, telling them I should not sell on the morrow; numbers were bought. I obtained a few little chats on the street, and eventually a good many surrounded me, and heard what I had to say. Returning to the inn a large congregation gathered, mostly young HU-NAN men, soldiers, 500 of whom are stationed

here; most of them were decent-looking young fellows. They were polite, and listened attentively whilst I spoke earnestly to them for a long time. I was sorry to have to limit the sale of books as they bought very willingly.

**Monday, 9th.**—Ninety *li* brought us to Wei-yüen—a desolate journey, nothing but ruins, and monuments erected over dead men's bones.

**Wednesday, 11th.**—Reached Tih-tao Chau, 120 *li* from Wei-yüen. Inns full. A large city of mud huts, which presented a filthy appearance after the rain.

#### PREACHING IN TIH-TAO CHAU—AN INTERESTED HEARER TURNING HELPER.

**Thursday, 12th.**—In Tih-tao Chau. Commenced the day humbled and sorrowful in soul, but eventually I did a very happy day's work for Jesus. The weather, a great consideration of the street preacher, was very changeable; through the day it was very hot, but in the evening the rain fell which had been threatening all day. I had some good audiences, and a few listeners of special interest. The first was in the gateway of the inn, where I asked them to come out of the sun; here they squatted round and listened for a long time. The most intelligent and interesting of these volunteered to be "explainer and illustrator in general" to the company, and was a rough man from the southern country. He could not read a character, but caught my ideas when many of the better educated missed them; he professed to have no faith in idols, and shewed it in a very telling though rustic manner. He generally repeated my illustrations in fuller detail. When speaking of God as a holy Being, and heaven a holy place, so that we could not take sin to heaven with us, but if we wished to be saved and go there we must first get rid of sin, I explained it, as I often do, by saying—"The door of heaven is very narrow, and the bundle of sins which you are carrying is very great, so that you cannot get through that door till your sins are gone. You see the door of that house—how narrow it is? Suppose you had just come home with a bundle of straw on your back for your horse, or fire-wood for cooking, you could not carry it in, but must needs leave it outside and go in without it." I then applied the illustration, after which my rustic friend, who always considered he was in "Liberty Hall," joined in: "Yes, heaven's door is narrow indeed, and if you want to get in you must take off all your clothes and squeeze in sideways; but," said he, introducing the opposite side, which I had not at all mentioned, "the door of hell is exceedingly wide, you can get in there all right." He bought a one-cash sheet tract to take to his village, and get someone, who is able, to read it to the villagers that they might know this doctrine and be converted; he was a poor man, so I afterwards gave him a book called "The Way of Salvation" to take with the tract. He went away for some time, and came back bringing me a small pitcher of tea and a basin. Afterwards my friend, seeing me pass along the street, invited me to a seat, where I soon had another congregation. In the afternoon I accepted the invitation of a shopkeeper in the main street, but the interruptions were too many for me to do much. Responding to another shopkeeper, I had another conversation with half-a-dozen people. On my return to the inn I took a few more tracts and Gospels and went into the main street, where I had a large congregation, to whom I felt helped to speak earnestly, and they listened attentively without interruption except twice from the passing of bullock-carts, when the circle was scattered for the time.

**Friday, 13th.**—Left Tih-tao Chau. Just outside the city we pass over the Tao river by means of a floating bridge, then travelling along a fertile valley and over a range of

\* A month later Mr. Easton wrote that he had succeeded in renting a house in Ts'in-chau; and Mr. and Mrs. King left Wu-chang in the autumn to join him.

hills we arrive at a rather large walled village (T'ai-tsi-si) with a Ya-men under the jurisdiction of Ho-chau.

On the top of a high hill close by is a camp of 500 HU-NAN soldiers. In the village are about fifty Mahometan families, but several small hamlets are scattered among the hills in the immediate neighbourhood wholly inhabited by Mahometans. There is a small mosque in the village, and a large one outside, a little distance on the main road. In the small mosque I found a rustic "a-hong" (minister) instructing a dozen little boys in the Arabic Koran. They are not so friendly here as those in Ts'in-chau.

#### PREACHING TO MAHOMETANS.

In the evening I had a good audience of Mahometans and Chinese mixed, who listened well. Everything was assented to; but as I asserted the divinity of Jesus, and the hopelessness of salvation apart from Him, the Mahometans commenced to whisper among themselves concerning "the holy Man, Jesus," and to my surprise I heard them conversing in a tongue unknown to me, which I suppose was Arabic, though as a rule even the "a-hong" who knows the character cannot speak the sounds. Their object was, of course, that I might not understand their remarks. After dark I had another talk with a few men.

*Sunday, 15th.*—Very hot all day; retired to the hills for reading and prayer. In the evening I had what I may

call a *class* of intelligent Mahometans seated around me, to whom through the whole evening I talked of the way in which God must be worshipped, and of the plan He had appointed for the redemption of man. "How will you get rid of your sins?" was the question I pressed. They professed to assent to all I said, one going so far as to say that the Koran stated that Jesus is the second person of the Trinity, equal with God; this and kindred remarks showed their ignorance of their own book. I spoke of the second coming of Jesus, and said that their unbelief could never alter the fact that Jesus is the Son of God, and Lord of all, and that at His second coming all would be obliged to acknowledge Him.

*Monday, 16th.*—Early this morning my Mahometan friends returned. We conversed upon the Gospel, and I tried to show them some of the evidences for the divinity of Christ, and the divine appointment of His mission. They asked many questions, some concerning Christ's second coming. I used the New Testament freely, and read those passages where Christ tells us to beware of the false prophets who shall arise and deceive many. We spoke of the Scriptures and Koran comparatively. They are fond of referring to Adam and Eve, Abraham, Noah, and so on. They asked, "Do you preach this doctrine to all Chinese, or to Mahometans exclusively?" and then inquired about Mecca and other places.

(To be continued.)

## Province of Gan-hwuy.

STATION .....GAN-K'ING (*the capital*).

MISSIONARIES—MR. AND MRS. PEARSE.

" MISS F. BOYD.

" MISS E. BOYD.

OUT-STATIONS (1) CH'I-CHAU FU, (2) TA-T'UNG  
(3) T'AI-P'ING FU, (4) WU-HU ... }  
(5) NING-KWOH FU ... .. }  
(6) HWUY-CHAU FU ... .. }

" MR. A. C. DORWARD.

" MR. J. HUNNEX.

NATIVE CHRISTIANS Baptised in Stations and Out-stations from commencement, Forty-seven.

### GAN-HWUY, SOUTH OF THE YANG-TSE-KIANG.

(By Mr. Pearse, of Gan-k'ing.)

**M**R. RANDLE (who for several years worked with me in this province) and I, have made this city (Gan-k'ing) our headquarters, and have spent about one-half of our time here, one of us remaining at home to superintend the work in Gan-k'ing, whilst the other visits our out-stations and itinerates in different parts of the province. By this means we have, during the last two years, visited all the prefectural and district cities but seven,\* besides a large number of other smaller places in the south of GAN-HWUY, as well as several cities and towns in the north of the province and in KIANG-SI and CHEH-KIANG. Some of these places we have reached only once or twice, but others we have visited more frequently. Several of our missionaries have, previous to this time, taken itinerating journeys in the province, but of their work it is not my purpose here to speak.

Our usual plan has been to take advantage of all the opportunities that occur for preaching and circulating books in the cities and villages which we pass on the way to our out-stations, and also to make occasional special journeys to other places not on the regular route. We have stations as far distant as T'ai-p'ing Fu in the

east, and Ning-kwoh Fu and Hwuy-chau Fu in the south; we are able therefore to visit many places of importance on our frequent journeys to and from these cities. In going from this city to Hwuy-chau Fu we have travelled by four different routes, taking in altogether eight or ten cities by the way, as well as some large towns. We usually, however, confine ourselves to two routes, judging that we are likely to accomplish more by paying frequent visits to comparatively few places than by extending our journeys over a wider field.

So far as I have had opportunity of judging, the present population of GAN-HWUY is small compared with some of the other provinces. Previous to the T'ai-p'ing rebellion, no doubt it was much greater; for with but few exceptions every city, town, or village through which I have passed is more or less in ruins. In some parts that present the appearance of having once been large and flourishing villages, the buildings have all been destroyed, and scarcely a single house now remains entire, whilst not a dozen people are to be seen in the place. Further on one may see large and solidly-built houses, apparently in good preservation, but unoccupied, the owners or tenants having in the troublous times either been killed or fled for safety to quieter regions, and never returned. What has struck me particularly is the well-to-do appearance of

\* Several of these have been visited by Mr. Dorward since this paper was written.



the buildings in many towns in the southern part of the province. There are very few houses thatched with straw; and the walls instead of being hollow, as is generally the case in this city, are well and strongly built. Some of the remnants of stone carving and other ornamental work that are still extant are admirably executed, giving evidence of former wealth and prosperity of which but few other traces are to be met with at the present time. In the villages but a small number of the original inhabitants remain, the land being mostly tilled by immigrants from HU-PEH and KIANG-SI; whilst in the cities, also, men from a distance often outnumber the natives of the place. Although there has been such a large influx of agricultural labourers from other provinces, much of the land, both on the hill-sides and in the plains, that was formerly cultivated, is now lying waste for the want of some one to work it.

Some of the scenery we have met with in our journeys is magnificent, and would well repay any one to make a tour from Ta-tung to Hwuy-chau Fu, returning by Ning-kwoh Fu and Wu-hu. For two or three days together you are following the course of a rapid mountain river, which winds for the whole length of its course amongst the hills, and finally empties itself into the Yang-tse-kiang. Now the road will take you through a deep ravine, with mountains towering above you on either side, and the river far down in the valley below; and then you have to cross a *ling*, or mountain pass, and for an hour or two are plodding up hundreds of stone steps. At last you reach the summit, and the grandeur and beauty of the scenery fairly takes away what little breath the long climb has left you.

The city of Wu-hu is a treaty port, is populous and easy of access. It has water communication with a large number of important towns and cities within a comparatively short distance. At present we have only an out-station there, with some dozen Church members, and a native evangelist in charge. Other cities do not offer the same facilities as centres from which to work the surrounding districts, but a missionary would now, I believe, have no great difficulty in establishing himself in any city south of the Yang-tse-kiang. The same may probably be said of the north also, but of this I am at present scarcely in a position to speak. One or other of the members of our Mission has already, at different times and for a longer or shorter period, resided at Hwuy-chau Fu, Ning-kwoh Fu, and T'ai-ping Fu. The Roman Catholics are fairly strong in this province. They have a station at the capital as well as in a number of places in the south of the province. Ning-kwoh Fu is their headquarters. In that city they have recently erected large and commodious premises, and now some six or eight foreign priests reside there.

With the exception of Wu-hu, Hwuy-chau is the only large city in south GAN-HWUY. The town of T'eu-ki (about fifty *li* from Hwuy-chau) is, however, a large and busy place, it being the chief centre of the tea trade for this part of the province.

The city of Hwuy-chau is pleasantly situated amongst wooded hills, and was, before the rebellion, according to all accounts, a very flourishing place. Now, however, although there are some tolerably good streets, and a considerable population, the city generally presents a desolate appearance, and, as is the case in so many places, much of the space within the walls is wilderness, whilst ruins everywhere abound. Outside the west gate is a very fine stone bridge of sixteen arches; it is comparatively new, and is by far the best bridge I have yet seen in China.

The boat journey from Hwuy-chau Fu to Hang-chau is very delightful, the scenery on the river reminding one of the Wye between Chipstow and Monmouth. Mr. F. W. Baller and I travelled by that route in June, 1877, taking

six days to reach the latter city. We passed several large and populous places on the way, in some of which we attempted to preach, but did not succeed in making ourselves very well understood.

Our usual mode of overland travelling is by chairs, but we have tried every plan; for my own part when I am in good health, except in the hottest months of the year, I prefer walking.

As there are generally villages on this road at distances of about eight or ten *li* apart, we have, abundant opportunities of preaching the Gospel to numbers of persons who come to look at us while we are resting or taking our meals. As a rule the people listen to us tolerably well, and treat us with respect; there are exceptions, of course, but we do not expect it to be otherwise. As to the language, some of the local dialects are very difficult to understand; but we are encouraged to find that almost all the people speak more or less Mandarin, so we do not have much difficulty on that score. Occasionally, however, we meet with those who have never travelled beyond their own district, and who speak only the local dialect of their native place. To such persons English or German would be almost as intelligible as ordinary Mandarin. During the course of our several journeys in southern GAN-HWUY we have often met with companies of Buddhist devotees on their way to the famous "Kiu-hwa Shan." Judging from their appearance, I should say that the men who compose these parties, are mostly country people. The long distances they sometimes travel, and the zeal with which these pilgrimages are carried out, seem to indicate that the life of Buddhism is far from extinct. It may be that the proximity of this sacred hill causes the worship of idols to retain more hold upon the people of this province than it otherwise would. Be this as it may, we have not yet been privileged to hear many of the heathen confess themselves followers of the Lord Jesus.

*The visible results of our work*, so far, are meagre enough. It is true, that one and another have, from time to time, associated themselves with us in Church fellowship, and have given evidence by a subsequent consistent life that their profession of Christianity was sincere, so that we have now two or three little native Churches around us. But this is in places where native agents have been labouring for some few years. In this city also we have about a dozen converts. But I am not at present able to speak of many conversions as the result of our itineration in places where we have no stations. Still, Christian books have been freely circulated, and the Gospel has been preached; and although but few have as yet given any evidence that the seed has taken root, it may be safely lodged in some hearts, and through the power of the Holy Ghost may spring up and produce fruit. May this time speedily arrive both as regards our own work and, also that of all our fellow-labourers in the Gospel.

(To be continued.)

## Sung-ing-day Fall.

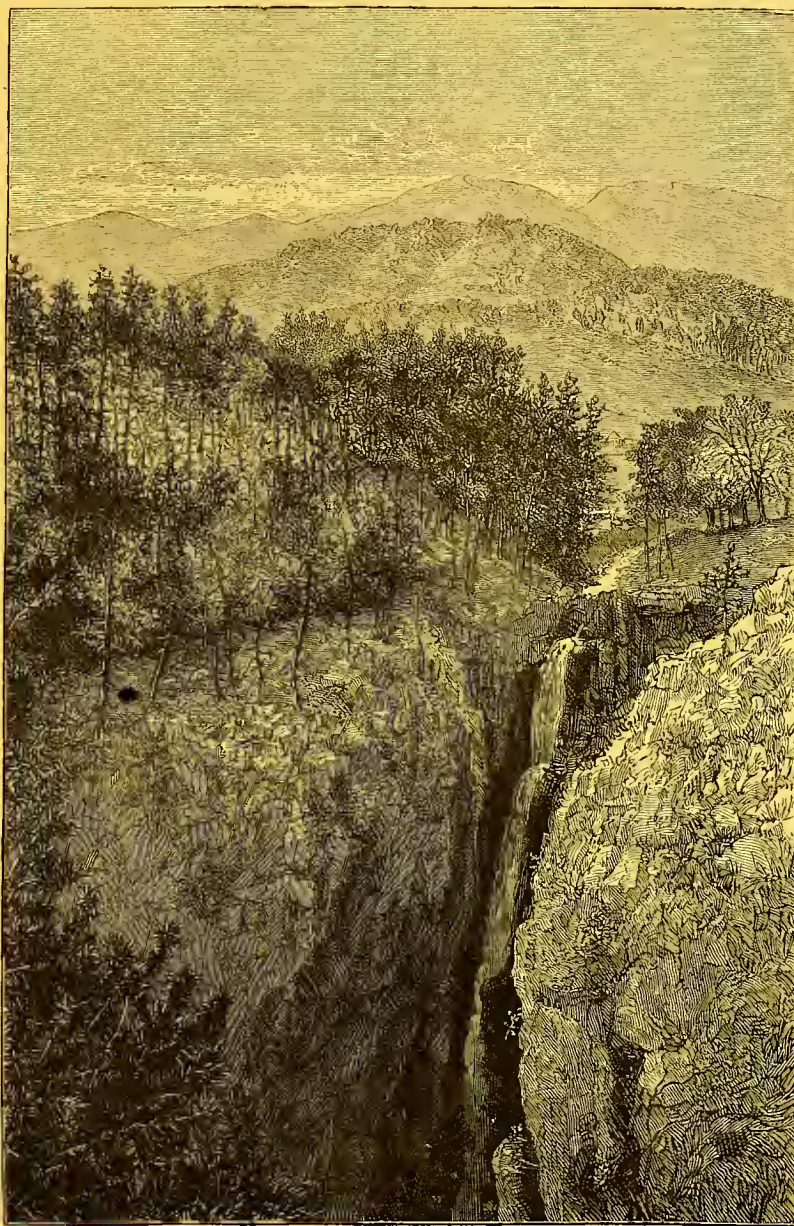
(Page 47.)



GREAT fall, known in the neighbourhood as the Sung-ing-day, and approached by a bridge of a single arch, concealed by a profusion of creeping plants. The water at this fall descends into a deep, narrow chasm, while groups of dull, dark pines look sombrely over the brink of the precipice into the dark abyss below.

Far beneath, the river may still be seen winding along a rough and broken bed: the peaceful, cultivated hills above, and the rugged foreground, together presenting a contrast as striking as it is rare.—Thomson.





*SUNG-ING-DAY FALL, SNOWY VALLEY, NEAR NINGPO.  
(See page 46.)*



## Seed-Sowing in Nankin.

FROM THE DIARY OF MR. F. TRENCH.



AN-KIN, *September 17th.*—Arrived at Nan-kin with brother Tomalin, from Chin-kiang. There are a great number of students in the city, as the triennial examination of scholars of the grade of "Sin-ts'ai" is at present taking place. It is believed that there are more than 20,000.

They have come from all parts of this province. Only scholars who are of the grade of "Siu-ts'ai" may compete at this examination. Those who are elected for further promotion to the grade of "Ku-jen," will next year proceed to Pe-king; there, in company with those from each of the eighteen provinces who have also been successful in passing, they will undergo a further examination in the palace of the emperor. That they should enter the palace of the emperor is in itself a token of great honour. Those who are selected as pre-eminent in scholarship—between 200 and 300—receive the grade of "Tsiu-tsi"; afterwards there is a further examination for admittance to the highest grade of scholarship that can be attained, which is called the "Han-lin." The two latter grades furnish the officers of the empire.

In China, as among men generally, the god worshipped is Wealth, and I think the god next most worshipped is Literature—that of the ancient sages of the country. It is the object of all to whom God has given special power of mind, to perfect themselves as far as they can in acquaintance with the literature of the empire, for only such as do so can hope to receive some post of office, which further furnishes them with wealth.

The scholars have no knowledge of God. Why do not more of those who love Christ, in England, Scotland, and Ireland, offer themselves to God, and ask Him to give to them the honour of leaving their homes for Him, and come to the nations of darkness, where the Sun of love, peace, and joy has never shone? Christ we own as Lord; then why do not His servants arise, and laying aside for a little while the ease of the selfish body, press on to enter the vanguard of God's army? Is it a great thing to leave home? Who shall say aught of it to his friend, except as a happy, glorious honour?

*October 1st.*—To-day the evangelist, Chan Sien-seng, left to return to his home for a short rest. Several scholars come in daily to the chapel, and listen generally very attentively to me as I try, so far as my very imperfect knowledge of the language will allow me, to put before them what the glad tidings are which we bring to them from the Prince of Life. I thank God that what I say they understand.

*October 4th-12th.*—Daily several scholars come in: probably many are only influenced by a wish to see the foreigner. At one end of the chapel, printed in large native characters on a board, are the words, "Jesus Christ came into the world to save sinners," I point frequently to these words, and tell them who Jesus Christ is. It is a prevalent idea that Christ was a sage among "the foreigners," such as they regard Confucius among themselves, and thus many among the scholars enter prepared, as I often think, to scoff, in heart thinking that their sage is as great as He whom we speak of. They remain silent, and listen apparently with interest. As they leave the chapel I offer a gospel and tract to each, which the greater number receive thankfully, but some decline taking either.

Lately I was speaking to a small group of six or seven who had entered together. As we sat down together and

talked, I said to them, "All men have sinned against God, and must suffer punishment if they are not willing to cry to God for forgiveness, and it is only in the name of Christ that you who are here can receive forgiveness." Suddenly one of the scholars, who had listened attentively for some time, said, "We have no sin; it is only you foreigners who think and do bad things." I told him that all who refused to worship God were sinners, and thus he was necessarily a sinner, had he even, as he supposed, never sinned in other ways. As I said this, a companion of his came forward and said, "We do not understand your words." I then exhorted him not to scoff at what I told him, for it was God's message from heaven to man. On this he left, and all his companions with him, and but one man remained, to whom I again spoke (he was not a scholar). I knew that what the man had said was not true, for as I spoke I frequently inquired whether they understood what I said, to which they all replied that they did: the means that this man took to cause those who heard me to leave is one very commonly adopted. His companions hearing what he said, quickly perceived that he was not pleased to see them listening to the foreigner, and had not the moral courage to stay.

On another occasion one who entered the chapel showed much interest, and inquired why Christ had died. He had read one of the gospels, I think, but did not fully understand it. The Word of God is familiar to us who have been taught from it by our fathers and mothers. This poor heathen had read it, but, like the Ethiopian eunuch, felt, How can I understand what I read unless some one teach me? It may be that many of these poor idolaters are as this poor man. And why is it so? Did but those who love Christ at home think of the need of the heathen, would there not be many who would rise up, leave father and mother, as those now-glorified first apostles of Christ did, and "come and follow" Him, wheresoever He would have them go? "Ye shall be witnesses of Me to the uttermost parts of the earth."

I thank God that very many in this city of half-a-million or more souls, have read some gospel or tract, for very many have been distributed. The resurrection-morning of the saints of God shall make manifest how many have been called out of this city, and they are, I trust, many, though they be but the timid disciples of the Son of God.

*October 21st.*—This afternoon entered two tea-shops on one of the large streets. These tea-drinking saloons have many customers; they sit around a small square table, and chat together over their cup of tea. The tea is poured out of a large kettle, and as much may be drunk as is desired, for four or five cash, about one farthing of our English money. The literati do not visit these shops much; they are, however, appreciated by the common people. The large shops have a frontage of many yards, the whole of which is open to all who come and go. I had brought some books and tracts with me, and I was quickly surrounded by many. The conversation from many mouths, and the noise of the traffic on the street, made it no easy matter to make the voice heard. So I entered into conversation with a neighbour, who shouted out my words to those around. So many crowded in that the proprietor of the shop before very long requested me to leave, which I did, and entered another shop. Very many heard what I said; and when I began to distribute the few books that I brought, there was a great crush to get them.

## Shan-si Province.

### DISTRIBUTION OF THE FAMINE RELIEF FUND IN T'SEH-CHAU FU.

FROM MR. W. L. ELLISTON.



WEDNESDAY.—I spent a very enjoyable day riding round and visiting the villages with Yao. There are good prospects of harvest; but people cannot live on prospects however good they may be; and the expectation of a good harvest will not bring back husbands to the widows, or parents to the children. We met several widows (who had been left with quite little children) with hardly any clothing, food, or money. Mothers are mothers in China just as anywhere else; and it is not without much sorrow that many of the poor women see their little half-clad children eating the bark of trees, or seeds and berries gathered from the weeds in the ditches and hedges.

One little girl (and this is only one case out of many) I noticed, sitting amongst the women very quietly and thoughtfully, whilst one after another whose names were on the list of those receiving government aid, were called up. When the list was finished I called her, but she seemed afraid to come; and while she hesitated, a boy who has lost all his friends pushed forward; we relieved him, but at the same time did not forget the little girl. She came up to the table next, and brought with her another little one, less than herself, only a tiny charge, left to her care when she was deprived of father and mother. No wonder she was quiet. Now she is looked after in a general way by all the villagers, and in a special way by Him who said "Suffer little children to come unto Me and forbid them not." But she knows nothing of that story, and at present *our* orphanage work must be confined to boys: whilst there are no ladies here any attempt to take care of little girls would be misunderstood.

Many of the husbands left the district when the troubles came, and went south to seek work. Many are probably dead on the road; others may be in some more prosperous province, with a new wife and a new home. Those who are left behind hear nothing of these who are gone. The other day we met with a widow (not more than twenty-eight) who had been left quite alone; her home had been in Kwang-si. Could the friends who have contributed to the relief of these people, see the cases we relieve, I am sure they would not regret having taken this opportunity of doing good.

Friday.—Started out at about 8.30 a.m. with Mr. George Clarke for the temple which has been placed at our disposal for a few days. As we approached the temple we found a good many people waiting for us, and a man with a whip marched before us exhorting the people to clear the way. Then we entered a very fine temple built by grain merchants of Ho-nan who have traded with this city. A hall stands at the end of the enclosure, in front of which is a platform raised a little above the rest of the yard. Unlike the streets outside, everything is clean and good.

The money is placed in piles at one corner of the raised part of the temple yard, in front of which are three tables. Mr. George Clarke and I sit at one, the banker with whom we have been doing business at another, while the man who hands the money to the people is at the third. When all is ready, the first district is called and the people come in. All sit down on the lower ground, and one by one they are called up to the table. The sight of these people

would do good to a great many people in England who have helped them. They would feel satisfied that

#### THEIR MONEY WAS RELIEVING REAL DISTRESS.

One man, about thirty years of age, crawled to the table, and had his money put into a bag round his neck. His legs are paralysed, and his only way of moving about is on his hands and knees, and in this condition he has had to meet the sufferings of famine.

Now comes a little dwarf, forty-eight years old, and about the height of the table. Then a feeble old man, eighty-one years of age, and led by a little grandson.

Presently a woman hobbles up the steps leaning upon a crutch. At the top of the four or five steps she stops for a minute, half bewildered, half exhausted, and approaches the table with her ticket. I cannot describe the look of weariness and sorrow on her face; and well she may be weary, after a life of seventy or eighty years in China, and especially through the terrible suffering of the past three years. During this time she has known nothing of the rest that Jesus gives. All this time she has been *waiting* for some loving hand to lead her gently to Him; and while she has been waiting the Lord Jesus has been *waiting* too, and there are still many such *waiting still*. Inasmuch as ye have kept these waiting thus ye have done it unto Me.

Another comes with her clothes in rags, her face full of wrinkles, hair all untidy—a true picture of a creature in trouble, with no ray of light, no one to love, nothing at all to make life tolerable. Many Chinese whose religion is based upon the books of Confucius have given generously to relieve such cases, and so have many of those who are followers of Jesus. But shall we be content to do only just as much as the Confucianists? Nay, we should rather surpass them, and when we have given our money, we should give ourselves also, for the sake of Him who loved us and gave Himself for us.

There are many other cases which I cannot mention, such as little orphans, feeble old men and women, sick and sad ones, all unsaved, and we might almost add unsought. How long will they remain so?

Went into the temple again about mid-day. A pale-faced young fellow, very much deformed, came to the table. He looked, as he stood there, as if he would not be amongst us long. Will he hear the Gospel in time? or will he make one more of that multitude whom no man can number, who are beyond the reach of the Gospel? What shall we say of the many like him in the other cities where there are no missionaries?

Two little girls came together, and afterwards one whom I remember having seen in one of the villages I visited with Mr. George Clarke. She is fifteen, but very small; her parents, brothers, and sisters are *all dead*. She is quite pretty and has beautiful dark eyes. Probably if I could meet her again in twenty years or less she may be the very reverse. The life these girls are compelled to lead in China soon destroys both beauty of face and character. Who will come and help them? What a terrible story we should have to tell could we but look below the surface and see the burdens these weary ones are bearing every day. Their faces and clothes tell us much, but beyond



this there is sorrow and suffering that we do not know, but every iota of which our Father considers. And He says—

"Not now! for wounded hearts are sorely bleeding,  
And thou must teach those widowed hearts to sing.  
Not now! for orphans' tears are thickly falling,  
They must be gathered 'neath some sheltering wing.  
Not now! for I have loved ones sad and weary—  
Wilt thou not cheer them with a loving smile?  
Sick ones who need thee in their lonely sorrow—  
Wilt thou not teach them yet a little while?"

Who does "*thou*" mean? There are some of the Lord's dear ones in China who are sad and weary. Where are the Lord's dear ones who will comfort them?

There are difficulties everywhere; and to-day some men commenced a fight amongst the crowd just as our money was being carried in. They injured one man severely, but they did not succeed in making anything like a general row; nor did they get any money. Two of them have been severely punished by the mandarin. The injured man is a Mahommedan, towards whom the other Chinese have very great ill-feeling.

*Monday.* — We completed our distribution of the Famine Relief Fund in the city and the nearest villages. Whilst we were there, a messenger came, saying that more silver had just arrived at our house. So Mr. George Clarke went

at once, and as soon as I was able I followed. We were greatly surprised to find that the letter contained such news as would necessitate some one going to P'ing-yang Fu, and perhaps our leaving this place altogether for a little while. In the evening, therefore, I packed up all my belongings, consisting of boxes, bedding, and books—in all about 150 lbs. weight. The next day (Tuesday) we were prevented from starting, as we were unable to hire mules, but on Wednesday we left. And thus ended my first visit to Ts'eh-chau Fu.

#### LETTER FROM MR. FRANCIS JAMES.

**AI-YUEN FU, OCTOBER 29TH.**—There is but little time for letter-writing, as the courier leaves to-morrow.

The examinations have passed off very quietly. We have had a good number of the students to see us, and all were very friendly. We distributed over 5,000 books, and probably about the same number of several different kinds of tracts. Of these, about 3,500 were given to the students at the gates of the Examination Hall as they came out; they almost all received them courteously, and some of them have been to ask for others.

We distributed a little book, written by a native Christian in the south; it is called "The Mirror of Conscience," and is very highly commended. We also used the first part of the tract prepared by the Conference Committee, and a tract specially written by Mr. Hill for this time. On the outside of one of the books we stamped a map of the world, that the people might be interested and enlightened in geography.

We have had good conversations with some who came to see us, and special prayer has been offered that much good may follow our efforts. Copies of the books we gave away were sent to all the city mandarins, that they might know what we were doing.

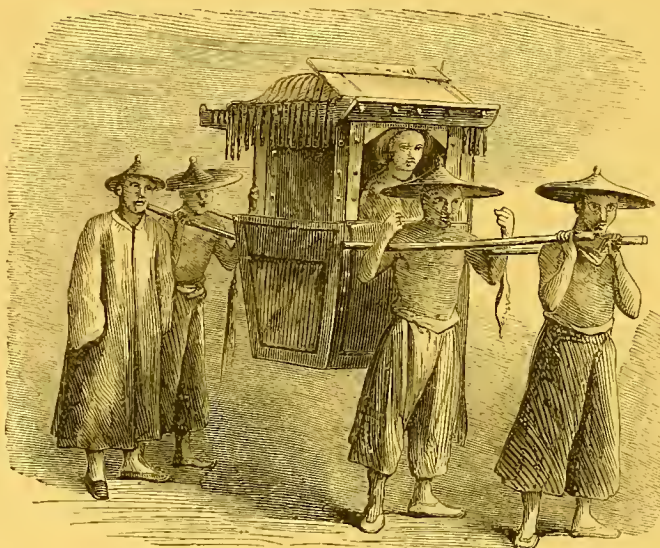
Some of the scholars have not yet left the city, and a few call every day.

I cannot go out in the villages just now, but hope to do so ere long. I feel the need of a good native helper very much. Friends are all tolerably well here, and by last news Turner, Elliston, and Parrott, in P'ing-yang Fu, were well too.

FROM  
Miss CRICKMAY

**AI-YUEN FU, September 29th.**

—In a few days now the examination will be at an end; some of the students leave immediately, and all, I suppose, before long. We have been much in prayer, both unitedly and otherwise, for the Lord's blessing to rest upon the efforts our brethren have been making to reach these men.



GENTLEMAN RIDING IN A SEDAN.

For some time before the students arrived, both Mr. Richard and Mr. Hill were very busy preparing one or two tracts and small books for distribution. The tracts have been posted up in various parts of the city, and largely distributed in the houses. An invitation to the reader to visit the missionaries was stamped in each book. In response to this, Mr. Richard especially had not a few visitors. Mr. James has also taken part in the distribution, and they have visited some of the students. Mr. Richard was telling me last evening of two or three very interesting cases he has had lately (not among the students) of real seekers after truth. I do trust that the Lord is working amongst us for His own glory in the salvation of many poor souls.

I heard the other day that the Governor of this province has strictly forbidden the people to cultivate the opium-plant; also that all the employes of the provincial treasurer are forbidden to smoke on pain of dismissal, three months being allowed those to give it up who already indulge in it. These are facts calling for praise and thankfulness, and which may, I think, greatly encourage us to hope that God is truly working out the answer to our prayers concerning this hateful opium-smoking.

I am thinking that it is likely we shall have additions



to our number of girls, in the winter probably. The dear children are going on well; I feel there is a very healthy spirit among them. To-day has been a general holiday, and they made a beginning at cooking their own rice, and got on well: probably it will become a permanent arrangement.

The crops are very good, but much yet remains to be harvested, and we have been much in prayer that the heavy rains may not continue, lest the now promising harvest be spoiled. To-day is beautifully clear and bright, and encourages us to believe that God has once more accepted our poor, imperfect petitions. Oh, how good He is to us poor erring ones! One cannot but long to serve Him more perfectly and love Him more ardently. May we all go on to know more of the sweet and holy constraint of love, and less of mere duty.

We do so long to get further news of the brethren and sisters down south.

*October 8th.*—Just fancy our disappointment! The messenger came back yesterday bringing *no* letters, except one or two for Mr. Richard. We can't understand it, but I think it most likely there has been some mistake at T'ien-tsin. Patience! The rain is still kept off, although we have had some dull, cold weather. I can scarcely believe that in another fortnight we shall have completed our first year in T'ai-yuen Fu.

#### FROM MR. DRAKE.

**T**AI-YUEN FU, *October 8th.*—Since I last wrote to you we have commenced an orphanage for boys. At present we have four lads, all about twelve years of age; also one sick boy, who, when sufficiently recovered, will enter the school. I feel this work to be an important and timely one; for now that the winter is coming on there will, we expect, be a good number of applicants. Besides the misery which will be relieved, what a grand thing it will be to have brought under the influence of the Gospel a number of those who are to be China's future men. Perhaps you will wonder why I, the junior missionary, have written respecting this work. Well, it is because the boys are under my charge, and a very blessed charge it is. My heart is altogether in love with the boys, and I pray to be made a great blessing to them.

#### Progress in the Fung-hwa District.

**M**R. WILLIAMSON writes on December 9th:—  
“It is now a little more than a month since I wrote to you, and I am thankful to say we have all been improving in health, and the work seems more encouraging. At this place we have three candidates for baptism. We have also three or four at Si-tin, and four or five at T'ien-t'ai. We held our half-yearly meeting here on the 5th and 6th of November, and I trust our helpers returned to their stations refreshed, and resolved to be more entirely consecrated to the work. It was agreed to take as a text for the papers at our next meeting, 1 Cor. ix. 16, “For though I preach the Gospel I have nothing to glory of: for necessity is laid upon me, yea, woe is unto me if I preach not the Gospel.” It was also agreed to search the Scriptures, and in three months to give in a list of texts, from the Old and New Testaments, bearing on 1 Tim. iv. 16, “Take heed unto thyself and unto the doctrine,” etc. On the last evening we met to partake of the Lord's supper, when we had a very able address from Mr. Vaen. Mrs. Vaen has been very ill for nearly a fortnight, but we hope in a few days she may be so far recovered that he may be able to leave her and accompany me to visit the stations between this city and T'ien-t'ai.”

#### EXAMPLE OF A NATIVE CHRISTIAN WORTH FOLLOWING.

“We were at O-z last week. The members there have purchased a small house for 15,000 *cash*, and will require to spend as much more to fit it up for a chapel. This year's rice crop has been bad, and they cannot do as much as they would otherwise have done, but the wood for the repairs has been furnished chiefly by old Kyüo-yiao. He is keeping hale and strong, much better than he was two or three years ago, and this he attributes in a great measure to abstinence from wine and tobacco, which he has given up entirely for more than two years. He has calculated his previous expenditure for these items, and this year the money will go to assist in the purchase and repair of their chapel.”

#### Encouraging Tidings from T'ai-chau.

##### A CONFERENCE.

**M**R. RUDLAND writes on November 13th:—“We have just had our native brethren up here for our conference, and it has been quite as good as former ones. I am more and more convinced that these gatherings are a real help to the natives; and this one has been a rich blessing to my own soul, as well as a great encouragement to go on in the work.

“The conference commenced on Tuesday evening with a good prayer-meeting. We are looking for the answers to the earnest prayers then put up—we trust, in faith. On Wednesday morning, after an hour of singing and prayer, I gave the address, from the words, ‘We see Jesus.’ And we saw Him in reality—He was present in our midst. For about forty minutes the attention never flagged in the least. May we ever see Jesus in all we do for Him, and see Him with us in every difficulty and trial as well as in every blessing and joy. In the afternoon we had reports from the various stations, most of them encouraging. Before the meeting I baptised four persons, three from Yang-fu-miao, and one from Dien-tsi.”

##### A CHAPEL PROVIDED BY CONVERTS.

“At Yang-fu-miao the converts have bought a house for a chapel in a very good position. I was there a fortnight ago, and saw the place, but it was not then bought, nor did they know where the dollars were to come from. I could give them no help at all. Since then some have come forward with contributions, and out of 98,000 *cash*, they are able to raise 70,000, leaving 28,000 yet to be provided. They are doing all they can, and I should like to encourage them as much as possible, so I have suggested that the other churches should help them. Of course, after the house is paid for it will need some repairs and alterations. Half the money was paid on the signing of the documents, and the other half is to be paid at the beginning of the first month of their new year. This is a very encouraging step on their part, and I trust that their example will be followed in the other stations in due time.

“Yih-djün is doing well, and seems growing in grace and usefulness. He gave us such an address at our conference as I have seldom heard from a Chinaman.”

*November 27th.*—“After the conference I went to Wöng-ngan again, and have baptised nine more, making in all thirteen since I returned. There are still many candidates, but I want them to be a little more clear and settled in their opinions before baptising them. Looking at the work from all points, I think it is more encouraging than ever.”



## Regent Intelligence.

**MR. HENRY SOLTAU** writes from Bhamo, on November 3rd:—"By the good hand of our God upon us we have been, and are, kept in perfect peace and safety in these troublous times. The Lord has watched over us, and not only preserved us from any harm, but has kept the fear of harm from our hearts. We are going on in our usual way. What the future may bring forth, no one can tell. All will be for the glory of God we know, and we can rest in this. From the officials downward, we are being treated as well as when the *Union Jack* was flying from the Residency. We are in good health."

**MR. EASTON** writes to Mr. Baller, from Ts'in-chau, in Kan-suh, on November 3rd:—"I yesterday received yours of September 16th. Of course I am delighted, especially with the numerous answers to prayer we are obtaining. I admire the faith of our Brother King and his wife, who are willing to come to this distant and lonely part, expecting to lodge in inns; but God honours faith, and about the very hour that they were leaving Hankow I was taking possession of premises here in which I have been living peaceably up to the present, and in which I think they will be able to make a comfortable home. Mr. Parker is here; he arrived on the 30th ult., having been forty-one days on the road, heavy rains hindering him."

**MR. GEORGE CLARKE** writes from I-chang, on November 26th:—"The Lord has brought us thus far in safety: we have thanked Him, and we look to Him to lead us onward and take us in safety to our home. Mr. Nicoll was at last enabled to rent a house here on the 24th, and we hope to hire a boat to-day for Chung-k'ing. I waited a few days for him, preferring that we should go up together. It will take about thirty-six days to get there. I have spoken a few times in the street, and the people listen very well."

**MISS WILSON** writes from I-chang, on November 18th:—"We are all better for our journey, though not all strong. I had a quiet time for study—almost all day—during the voyage, as we could get off but little without hindering our progress. The women in HU-NAN and elsewhere when we did see them were very kind and friendly, giving us tea, nuts, and beans. One listened so attentively that we shall not soon forget her. It is in the villages and hamlets that I feel really at home, and with scarcely any one but Chinese to speak to. We had happy fellowship on the way, and as we all wanted more ardently to expect the Lord's coming, we have been day by day searching the prophecies, and feel the solemn importance of them."

**MR. RUDLAND** writes from an out-station, Din'-co-tsiang, and speaks of fifty-six at the morning service. The rain fell heavily; but in the afternoon, after a short service, thirty-two sat down at the Lord's table, while as many more looked on, and all were as quiet and orderly as if they had been in England. Afterwards nine came forward for examination, of whom five have been examined before and are likely to be baptised soon. Before these had all been spoken to, six more arrived from another village. May they all be kept true to their profession! There is need of much prayer for them.

**MISS FAUSSET** writes from Shanghai, on December 10th:—"You will be very glad to hear that Mrs. Moore is daily making progress towards recovery. We both feel full of praise for the progress she has already made, and hope you will continue to pray for complete restoration."

**MR. ELLISTON** writes, August 25th:—"It is indeed no small thing for me to have passed through my first Chinese summer without an ailment, especially seeing there were misgivings about my health before I started. I think no one can have had better health, and this I must attribute to the special prayers for me. A sufficient portion of health to enable us to do the work God sets before us is guaranteed. We are working away at the language."

**MR. W. A. WILLS** writes from Hsiao-chau—in November:—"I have just returned from one of the most encouraging trips to Gan-kih that I have yet made. I walked both ways, and stayed at each village and town, selling books and preaching to the people. They listened most attentively, and bought books fairly, considering I have been this route with books now six times."

"At Ma-dza-dien I stayed one night, and to my delight found the landlord an anxious inquirer through a book he had bought nine months since, and what he had then heard. I had a long talk with him. He told me he often walked to our chapel at Yü-hang (over thirty li) to the Sunday services. He had quite given up all ancestral worship and other idolatrous services, and was so anxious to be taught more about the religion of Jesus that I found it a great pleasure to answer his questions, and to speak to him about these precious truths."

"At another village, Pah-dzing, we met with another owner of an inn an inquirer. We arrived there early, and had proposed to travel another thirty li that day, but finding this man inquiring, I need not say how gladly we accepted his invitation and spent the night with him. After some tea and a few cakes we preached to the people of the village, and this man lent me a table to spread out my books, and a form to stand upon. We soon had a large crowd, and I had a nice time with the people; then I went inside and held a little service with the household, after which the innkeeper invited me into his private room for a quiet talk with him. I asked him several questions, and found that he had clear views of our Saviour's death as a sacrifice for sin. He said, "I trust His grace to save my soul through His blood." He lives over fifty li away from the chapel, but he has walked there occasionally to hear the Gospel, and often reads the Testament and other books which he has bought. We sat till late explaining different passages of which he was anxious to know the meaning. The question of keeping the Sabbath was to him a stumbling-block, but I trust that God will make his way clear before him to take up the cross and follow Jesus."

"At Gan-kih we had a happy time with the members. On the Sunday we commemorated the death of our Lord. On my return I stayed at Di-pu and saw the two inquirers there."

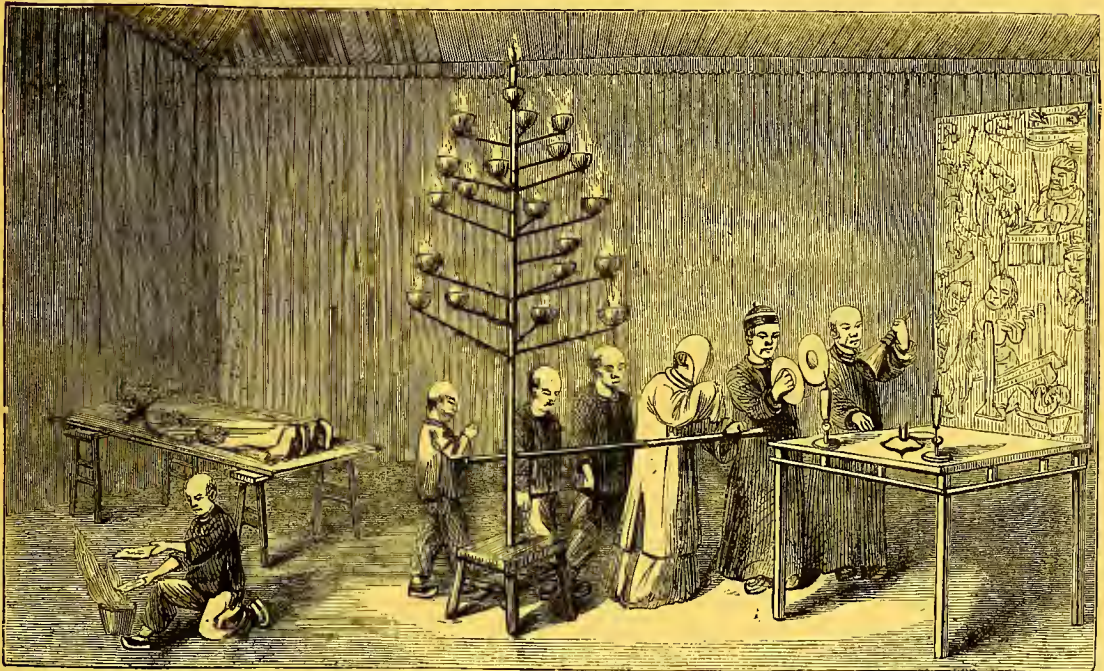
**MR. PEARSE** writes from Gan-k'ing, on December 20th:—"You will be glad to hear that I have had an encouraging journey since my return from Che-fu. We found some five or six inquirers at Wu-hu, some of whom may, I hope, soon be received. At Ta-t'ung, also, there are two or three inquirers. Mr. Dorward went with me as far as T'ai-ping, from which point he went on to Ning-kwoh, intending to make that city a starting-point for a long overland journey. We remained three days at Wu-hu, passing a Sunday there, having the Lord's supper with the members. We enjoyed the services very much; the Christians there seem to be going on well. I called at Nankin to leave two or three boxes of books for Mr. Dorward, who purposes passing there on his way from Kwang-teh-chau to the north. Mr. Baller, and Mr. and Mrs. Adams and family, had just arrived from Wu-chang, so Mr. Baller and myself returned by steamer, and he has been spending a day or two with us here. Since my return, with Mr. Baller's help, I have been drawing up rules for a kind of savings-bank open to any of the Christians in our Gan-hwuy churches. The object, of course, is to encourage economy. We wrote a circular letter at the same time, urging this point upon them. We have also been getting out a set of regulations for a library, to encourage the native helpers and others to spend their time profitably by reading more than they usually do."

## DEPARTURE OF MISSIONARIES.

MEETINGS have been held during the month to promote interest in the evangelisation of China, and to commend in prayer to God, R. J. Landale, M.A., who is about to return to China, and Dr. Schofield, M.A., and his wife, and Miss Wombell, who are going for the first time. We hope to give a fuller account of these meetings in our next issue. Meantime we ask the prayers of our readers for our friends who will be shortly leaving.

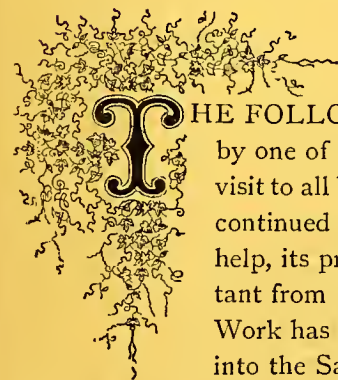


# CHINA'S MILLIONS.



TURNING ROUND THE BRIDGE LADDER (See page 60).

## Kiu-ghau, Choh-kiang Province.



THE FOLLOWING extracts, from an account of the work in Kiu-chau, were penned by one of our missionaries, after a visit of six weeks to the city itself, and a short visit to all but one (Kin-hwa) of the out-stations. Since they were written God has continued to bless and extend the work, and we trust that this year, with additional help, its progress will be still further expedited. This station is the more important from its close proximity to the rich and prosperous province of KIANG-SI. Work has been commenced across the border, and some souls have been gathered into the Saviour's fold at the out-station already opened. We trust that the little sketch of the work here given may lead to earnest prayer that the Lord's blessing may be still more fully vouchsafed, and the work very much deepened and extended.





THE SIX weeks I spent in the city gave me a good insight into the work in which Mr. and Mrs. Douthwaite and Mr. M. Hy. Taylor are engaged, in the various departments of chapel, medical, and woman's work. A conference, moreover, of the native Christians was held before I left, to which the converts from

KIANG-SI were invited. With few exceptions all attended. We and they greatly enjoyed the time we spent together, and it is to be hoped that much blessing will result. Mr. Douthwaite was able to arrange for the opening of a house for Gospel efforts and Christian worship in each of two villages, and appointed an evangelist to carry on the work already begun. The villagers provide the houses, will repay in instalments the money expended on repairing and fitting them up as chapels, and will, I believe, soon begin to contribute towards the evangelist's support. As far as I can judge, the work in that quarter has been, and is, most promising.

In the city, on the dispensary days, Mr. Douthwaite has always a large number of patients, and since many come very early, the preacher and others have plenty of time for preaching to and talking with them. He has been very successful in his treatment of diseases, and consequently many come from distant places, and carry back the Gospel to their own homes and villages. The native practitioners do not like it, as no charge is made, so they have tried, on several occasions and in many ways, to prevent the people applying, but as yet all these efforts have failed.

The week-day preachings are generally well attended, and some who are interested in the Gospel attend the Sunday services for Christians, as well as the daily morning and evening prayers. Those who attend the latter, of course, live at no great distance from the chapel.

Mrs. Douthwaite's work among the women is, on the whole, I think, encouraging. During the week some call upon her, and also on the preacher's wife, who, by the way, is a good, clever, and earnest Christian—a great help to Mrs. Douthwaite both on week-days and Sundays. The meeting held on Sunday afternoon is the most important. From ten to forty attend, and at times listen with great attention both to Mrs. Douthwaite and the preacher's wife, who generally have a long talk with some after the service.

Mrs. Douthwaite has also a few pupils and the promise of more. A very nice Christian young woman is in charge of the school.

Mr. Douthwaite has two or three intelligent men in course of training for preachers, and also two lads as pupils, sons of Christian parents.

Mr. Stuart, who, with his party, arrived on a visit the same day as I did, was much cheered by what he saw and heard. He and a brother missionary had lived and laboured some years in the city without apparent success. On the street he was recognised by not a few natives. Some days after their arrival our party was increased by the arrival of Mr. and Mrs. Meadows and three children. The children, Mrs. Meadows' three girls and Mr. Stuart's two boys, were a great attraction to the natives, who must have thought their city was about to be taken by storm, as we were fourteen in number, children included. So many foreigners in an inland city is a rare sight. It was, to us, a most pleasant, and I trust, profitable time.

On leaving, Mr. Douthwaite accompanied me to the boat, which was lying a little way below the city, and I felt quite lonely, although I knew that a few more days would bring me to other kind friends. The river was very high, so we had a quick passage, arriving in Shao-hing early on Friday morning (I had gone by foot-boat from Nyi-gyiao). The scenery on the river was grand, and the country being partly flooded, added much to the general beauty of the landscape; the rate, however, at which we went prohibited one getting more than a rapid glance as we sailed along.

In Shao-hing I spent a few days, and enjoyed much happy fellowship with the members of our Mission. I was encouraged by what I saw of the general work, and think our friends have much cause for thankfulness, both in evangelistic, pastoral, and school work. I was also able to visit the other missionaries residing in the city.

On the Monday, Mr. Wills and I embarked on the night-boat for Hang-chau, where we arrived early on Tuesday. In Hang-chau I spent one or two pleasant days, and had the pleasure of making several new acquaintances. The missionaries all seemed happy in their work, and were not without encouragement. As my time was limited, I did not see so much of the missionaries or their work as I should have liked.

Left Hang-chau in the evening of the 2nd, and travelled by foot-boat to Shang-hai, which I reached early on the 5th, having passed several cities and villages on the way. I had no opportunity of doing work in them.

## Province of Gan-hwuy.

### GAN-HWUY, NORTH OF THE YANG-TSE-KIANG.

By MR. PEARSE, OF GAN-K'ING.

(Continued from page 46.)



HAVING already given some account of our work in the south of GAN-HWUY, I now purpose to speak of the northern part of the province. As we have no stations north of the Yang-tse-kiang except in this city (Gan-k'ing), our work in that part of the province has been necessarily more desultory in its character than in the south. Mr.

Randle and myself have, however, made several longer or shorter journeys, and have visited in all eighteen cities, besides a number of large towns and

villages on the northside of the "great river." In some of these places we have preached and circulated books on more than one occasion, but the majority of them have only been visited once. Other of our missionaries have been to Poh-chau, Meng-cheng Hien, and several other cities on their way to HO-NAN and SHAN-SI.

The longest journey was made by myself in company with Mr. Thorne, of the American Bible Society, in his foreign-built yacht. We travelled together on that occasion over 3,000 li, and visited thirteen cities, including Fung-yang Fu, Ying-chau Fu, Lü-chau Fu, and Si Chau,

Sheo Chau, and Luh-gan Chau. The remainder were district (hien) cities.

Going by Yang-chau and Tsing-kiang-p'u on the Grand Canal we crossed the Hong-tseh lake, and then travelled on the Hwai river as far as Cheng-yang Kwan (kwan, a customs' station), traversing the entire breadth of the province from east to west. Thence we went on to Luh-gan Chau, from which city we came overland to Lü-chau Fu and Gan-k'ing. On arriving at Tsing-kiang-p'u we experienced some difficulty in getting forward, and almost thought at one time that we should have to turn back and take another route. Not that any difficulties really existed except in the imagination of our boatmen, who, being unwilling to proceed, saw many lions in the way. They prophesied that the boat would certainly be smashed in passing through the locks on the canal, of which there are four just above Tsing-kiang-p'u; or being fortunate enough to get through the locks with our lives, we should most likely

#### COME TO GRIEF IN THE LAKE,

for the water, they assured us, was too shallow to admit of our crossing to the other side; and further, as there were over 500 boats conveying tribute rice to Peking, all waiting to pass through the locks, and all other boats going up the canal were on their account stopped for the time being, they augured that the delay would be very great, so that we, having to wait our turn with the rest, might possibly be detained there a fortnight before we could proceed on our way. Moreover one of our boatmen declared his intention of returning to Yang-chau, and the head boatman intimated that we had better seek for another man to take his place. Altogether it did not look promising for a speedy departure; however, we have learned that it does not do to take too much for granted in China, and that usually the best course to pursue is to go forward until you come to a full stop. So we determined to go on as far as we could, and by a judicious use of the "silver key," and by sending in our cards to the officials in charge of the several locks, we succeeded in getting through all of them *in one day*, without meeting with any worse mishap than rubbing a little paint off the sides of the boat. The rest of the supposed difficulties proved to be equally imaginary as we came near to them.

It was rather an exciting business passing through the locks, the water sweeps down an incline at a fearful pace, and the boats are pulled up by means of windlasses placed on the canal banks. Of course there is plenty of shouting, and when the right moment arrives for turning the windlasses, gongs are beaten, crackers fired, and signal flags waved by those who superintend the matter, and in a few minutes you are over the rush of water and are quietly pursuing your way. At one of the locks we had no less than sixteen windlasses at work, with over one hundred men to pull us through. The rice-boats extended for a distance of some fifteen or twenty *li*. They were divided into ten distinct fleets, each consisting of fifty or more boats, and carrying 10,000 piculs (cwts.) of rice between them. Every boat has at least one large bright-coloured flag flying at the mast-head; the fifty or more boats of each several fleet carrying the same flag. At the time we passed them there was a strong wind blowing, and the effect of this large number of gaily-coloured flags flying in the breeze was very pretty. About the same quantity of rice is conveyed to the capital from this locality every year. It is shipped at a large town called Fen-shui. The boats take several months to complete the journey.

#### THE HONG-TSEH LAKE

is from 300 to 400 *li* (90 to 120 miles) across from east to west, and except at certain seasons of the year when the

water is lowest, large boats are able to cross at almost any point.

The Hwai is a full river, averaging, I should judge, about 300 yards wide from Wu-how to Ch'eng-yang Kwan. Here it branches off into several smaller streams, one going south to Luh-gan Chau and another to Ying-chau Fu in the north; whilst the main river continues its westerly course, but considerably diminished both as to width and volume of water. The Ying-chau Fu branch is also navigable to the borders of HO-NAN; we went only to Ying-chau Fu. As far as that city it is a considerable river, being generally about 100 yards wide, with plenty of water for good-sized boats. At the end of April the banks were very high, and later in the year I have no doubt there is much more water. The branch of the Hwai river going to Luh-gan Chau is a mountain stream, very shallow, with a sandy bed and broad stretches of sand-bank on either side, which, after heavy and continuous rains, are covered with water; the current then becomes so rapid as to render the river almost unnavigable. As it was we found it extremely slow work travelling up the stream. We had to leave the yacht at Cheng-yang Kwan and take a flat-bottomed boat to Luh-gan Chau.

A large number of bamboo rafts are employed to convey tea and hemp, which are the chief products of Luh-gan Chau, from that city to Cheng-yang Kwan, there to be shipped for their final destinations. Boats of one particular build, and different from any I have seen elsewhere, are very generally used in this locality. They are very long, and specially adapted for shallow water, each boat being, in fact, two boats fastened together stern to stern. They look as if the hinder-part of each boat had been sawn off in order to make them fit close together; but I understand this is not the case; they are built so, and the two boats are not intended to be used separately.

The largest cities in the north of the province, so far as we have seen, are Ying-chau Fu, Hwai-yüen Hien, and Luh-gan Chau; Sheo-chau, Ho-chau, and Wu-wei Chau, are also places of considerable importance. Besides these cities, Lin-hwuy Kwan (the port for Fung-yang Fu), and Cheng-yang Kwan are, especially the latter place, large and populous towns. At Cheng-yang Kwan there were

#### SOME HUNDREDS OF SALT JUNKS

waiting to pay duty before proceeding to their several destinations. Ying-chau Fu is one of the very few cities in the province that did not fall into the hands of the rebels; consequently, it is in a much more flourishing condition than the majority of places which I have visited; but none of the cities in the north can at all compare with those south of the Yang-tse-kiang, both dwelling-houses and shops being for the most part poor and mean. I have already mentioned, in my former paper, the fact, that in the south of the province the houses are all built of brick or stone; in the north, on the contrary, but few brick buildings are to be seen, and there being no hills worth mentioning in the districts to which I am referring—that is, all along the course of the Hwai river and southward to Shu-cheng Hien—stone is very scarce, and consequently stone-built houses are almost unknown. Mud is the principal, and in the villages the only, material employed in building. The houses are mostly thatched with straw, but in the larger cities tiles are also in pretty general use.

Fung-yeng Fu and Lü-chau Fu are desolate-looking in the extreme. A large proportion of the space enclosed by the walls in the latter city is overgrown with rank grass and weeds. This is also, more or less, the condition of some other cities besides Lü-chau Fu; but the houses being built so largely of mud, they are erected at com-



paratively little cost, consequently the marks of ruin and desolation resulting from the T'ai-p'ing rebellion are perhaps somewhat less apparent than in the south. However this may be, it is certain either that the population of the districts through which I have travelled has been less scattered, or that many of the people have returned to their homes. South of the Yang-tse kiang immigrants from other provinces have been encouraged to come and cultivate the land, and yet to this time much of it remains untilled; whereas, in the north generally, so far as I have seen, every acre of arable land appears to be cultivated, and that too by natives of the locality.

#### THE CROPS THIS YEAR

are for the most part good, and there are many signs of prosperity and contentment. Until you get beyond Luh-gan Chau, coming southward, rice is but little cultivated, wheat and barley being the principal crops. *Opium* is also grown to a considerable extent between the cities of Luh-gan Chau and Lü-chau Fu. There appeared to be none, however, within about ten miles of either city. This may probably be accounted for by the fact that the mandarins have issued proclamations forbidding its cultivation. But notwithstanding this prohibition, for a distance of some forty miles on the road we saw small patches of the poppy growing in every direction. This is the *first and only* opium we have seen in the province; of course there may be more in other districts to which we have not yet been, but I do not fancy it is cultivated to any great extent. At Ying-chau Fu I was told that last year the prefect of that city had sent men to root up all the opium to be found growing within the limits of his jurisdiction, threatening at the same time to confiscate the land and severely punish those persons who persisted in its cultivation. I cannot vouch for the truth of this story, but I did not see any opium growing there, although I walked several *li* to and from

the river-bank to the city. It appears that proclamations had previously been issued on the subject, but no notice was taken of them, so active measures were set on foot to root out the evil. It would be well if all those in authority in India, as well as in China, could be persuaded to follow such a worthy example.

The people of North Gan-hwuy are generally supposed to be exceedingly rough. The natives of Poh-chau, Sheo-chau, and Ying-chau Fu, especially have the reputation of being

#### ILLUSTRATIONS FROM THE PILGRIM'S PROGRESS IN CHINESE.—No. VII.



*The Pilgrim's escape from Giant Despair's Dungeon.*

#### VERY FIERCE AND UNRULY;

and I have repeatedly heard it stated in this city that in these districts every man carries a knife or some other weapon upon his person, and that they are not slow to use it. However this may have been in former times, it is not the case now; I saw no one, excepting soldiers, of course, carrying a weapon of any kind, and in the course of our several journeys in the north of the province, we have been treated very well. Owing to the fact that but few, if any, foreigners have visited many of the places through which we passed, large crowds were often attracted, and a good deal of curiosity was manifested. In some places we were freely bespattered with uncomplimentary epithets and Mr. Thorne had his hat knocked off once or twice; at other times books were snatched from his hands, or the people demanded

them without payment: a few stones too were thrown, I think, however, more to intimidate us, than with the idea of doing us any injury. I, wearing the native dress, came off more lightly than my companion.

It may be interesting to those who knew Mr. Johnson, to learn that we passed the spot where he is said to have been murdered. We were told at Ying-chau Fu that he was allowed to leave that city unmolested, after selling books there, and had proceeded some 130 *li* down the river on his return journey, when he was attacked by men from two gun-boats, sent after him by the *fu-tai*, who was



then living at Ying-chau Fu. The soldiers (so we were told) came on to his boat under the pretext of wanting to buy books, when not only Mr. Johnson and his native helper, but the boat's crew, including one or more women, were all killed, and the boat broken up and sunk in the river. It is difficult, of course, to know how far this story may be believed, especially as it conflicts somewhat with what has been previously reported as to the manner in which Mr. Johnson met his death.

As regards the

#### NATURAL FEATURES OF THE COUNTRY

through which we have passed, it is particularly flat and uninteresting, so far as scenery is concerned, all along the course of the Hwai river; but coming further south there are some pleasant spots, notably from Hsu-ch'eng Hien to within some sixty *li* of Gan-k'ing, where the road is in several places enclosed by high hedges of trees and bushes overgrown with honeysuckle and wild rose, making it almost like an English country lane. Trees, too, are plentiful, and wheat and barley, which were just being gathered in as we came down, are cultivated to a great extent. In addition to this, there are some nicely wooded hills in the background, so that altogether the scenery was home-like and pretty, and at times we could hardly realise that we were in China. Nearing this city you get amongst the hills again, and the general aspect of the country differs but little from that of the south of the province.

The road from Lü-chau Fu to Gan-k'ing being the "great road" to Peking from the south, there are inns and villages every few *li*, but the accommodation is miserably poor. At the roadside inns visitors do not even get

boards to sleep upon, but have to lie on the dry mud floor on a bundle of straw which is heaped up in a corner during the day and spread on the floor at night. The guests all sleep in one common room. Mr. Thorne and myself generally managed to secure

#### TABLES OR DOORS

to lie upon. In the cities the accommodation is somewhat better.

For the last part of our journey we hired barrows. Those worked by two men are long enough to recline upon, and are tolerably comfortable *when the roads are good*. But in this instance that was *not* the case, so we walked the greater part of the distance.


We have met several persons who have listened to the truths we proclaimed with apparent interest, but it is a solemn fact that amongst all those to whom we spoke in North Gan-hwuy during the course of my journey with Mr. Thorne, *we did not meet with one person who, so far as we could tell, knew anything about the Gospel or had ever heard it before*.

Although no permanent work has yet been undertaken in the northern half of Gan-hwuy, what has been attempted will, I trust, prove to be but the beginning of the work yet to be done there. These occasional journeys will, I hope, soon be followed up by more regular and systematic efforts for the evangelisation of these districts. Meantime many thousands have heard more or less of the Gospel or received Christian books; and since God has promised that our "labour shall not be in vain in the Lord," we look for some results to be produced to the Master's glory from the little that has already been done in that part of the province.

## Journeys in Kan-suh.

FROM THE DIARY OF MR. G. F. EASTON.

(Continued from page 45.)

N the afternoon we passed on for twenty *li* over a fine range of hills.

Tuesday, June 17th.—Started early for

HO-CHAU,

190 *li* distant from Tih-tao Chau. The majority of the inhabitants are Mahometans. The southern part of the outer city is the busiest, and entirely Mahometan. There is a large mosque in the city, and one outside also. Immediately upon arriving I had to go out and walk through the city to exhibit myself, and coming to an open part, I addressed a number of people for some time. I was besieged all day, and scarcely able to get any food, so I closed the day quite exhausted.

Wednesday, 18th.—Very early in the morning my unreasonable guests were round my window, so I had soon to make my appearance, and seated in a large empty room in the inn, they all came in and squatted down (about 100 persons), and I had a good time of preaching till past mid-day. During that time several HU-NAN men came in and broke up the meeting, abusing the people, and reviling me to my face. This over, the people re-assembled and I went on preaching, when a Ma Ta-ren came who is a military official and regarded as head of the Mahometans: he is a blunt fellow, has lost one eye, and wears a large white turban on his head; he sat and listened, then argued for a long time in true Mahometan style. The people regarded him as their champion, and certainly

he is much better informed than they are. "What need of a Saviour, when God is merciful and willing to pardon?" "How can God and Jesus be equal, when father and son is a natural distinction—the father preceding and always being superior to the son?" Miracles were no evidences of divinity, as God, being infinite in power, could cause any prophet to work miracles or rise from the dead. He had caused Mahomet to work miracles. The fruits of religion, he thought, was an argument with much truth in it, but all was attributable to the unfaithfulness of men, and not the falsity of religion. He said they worshipped Jesus, than whom none is greater. We then talked about the Scriptures. I told him that what was true in the Koran was extracted from our Scriptures. He did not deny it, but said that the whole was the Word of God spoken orally to Mahomet. I related at length the story of the flood, and the corresponding passages in the New Testament. All paid good attention throughout the meeting, and I spoke earnestly to them of being individually burdened with sin, and except they believe on the Lord Jesus, they are without a Saviour and without a hope of seeing God. The air in the room became very hot, the perspiration poured down, and as I began to feel faint; I therefore asked them to retire and return towards evening. Many did so; but others still hung about in such a manner that I was obliged to leave the city to get a little rest.

After my return to the inn I received two Mahometan



visitors, and then talked to a good circle for some time, and sold a few Gospels. In the evening I conversed with two Mahometan friends, one of whom I met in Ning-ho, and gave him two books to take back with him.

*Thursday, 19th*—Just as it was daylight, and before I was dressed, my door was forced open by a Mahometan. I went early into the city and talked to a large crowd, who were afterwards very eager to get the books. I returned to the inn, fetched more books, and went again into the city and sold them, when I had another good audience, who listened well for a long time. During the evening, while I was out visiting some who had invited me to a neighbouring inn, several persons came from the Chien-tai to ask me to leave the city, saying that they had Mahometan and other religions there—what need was there for me to teach any other religion? They feared a disturbance might take place, and requested me to leave at once. I was sorry I did not see them, but I had already notified to the Ya-men that I intended leaving the next day.

*Friday, 20th*.—Left early and travelled sixty-five *li* to Ma-ni-si-k'eo; and on *Saturday, 21st*, sixty-five *li* more brought us to Ho-long-pu. Snow still rests upon the top of a high hill directly opposite our inn. Travellers on this road should bring bread from Ho-chau, as one travels for hours without seeing a house or meeting a person. We met a few

#### SI-FAN

young women now and again; they have no other clothing than one warm garment reaching to the knees; each one carries a basket on her back. We passed a few mud enclosures inhabited by Si-fan; two women and one man were building a mud wall; the former, who were the principal workers, were stripped to their waist—the man helped in various ways. Near these enclosures is a curious stone monument, where the Si-fan perform some kind of worship, and a mile or so further on is a praying machine, turned by a water-wheel in just the same manner as the grinding mills, a channel being cut to convey the water. The machine is a long wooden barrel prettily decorated, which revolves on its axis in a perpendicular position, in a small wooden shed built over the stream.

Eighty *li* more of difficult road brought us to Shun-hwa T'ing, a small enclosure built immediately on the right bank of the Yellow River. There are very few houses, and were it not for the few hundred HU-NAN soldiers the place would only rank with the hamlets on the road. The natives are

#### SAH-LA,

a tribe entirely Mahometan and speaking a language of their own. The common language spoken here is Sah-la, most of the people having but a limited knowledge of Chinese; there are also a few T'u-ren, from Pao-nang, a city 120 *li* S.W. of this (where the inhabitants are all of the T'u-li tribe and entirely Mahometan), but they all speak Sah-la. They have a very fine mosque, the building of which is not yet completed. Here the Mahometans are very corrupt—they both burn incense and count beads; most of them carry a set of beads on the wrist, similar to the Si-fan. I spoke with a few concerning spiritual worship. They were slow to understand Chinese, but as soon as they understood the burden of my speech they turned away a little offended. The dress of the Sah-lah is generally the same as regards the men, but the women usually present a different appearance from that of the Chinese.

*Monday, 23rd*.—I first preached to a group of Mahometans, who soon commenced to turn away and talk busily among themselves in Sah-la. Afterwards I went into the

city and preached to a large number of people, the majority being HU-NAN soldiers. They listened very well, and the few books and tracts I offered for sale were soon purchased. I then proceeded on my way forty-five *li*, fifteen *li* of which lay along the bank of the Yellow River, which we crossed in a boat, and then journeyed thirty *li* along a bad road to Shan-ken, a country hamlet, at the back of which was a company of 100 soldiers, mostly native, and on the hills a hamlet of Si-fan and one of Sah-la. It was interesting to see many of the natives crossing the Yellow River on

#### INFLATED SHEEP-SKINS:

most of them carry a sheep-skin bag, into which they put their clothes, then inflate it, and tying it to their bodies commit themselves to the water, and go along in small companies, shrieking and crying out. The width of the river here is about 125 yards.

The whole of the road is a sheer wilderness, the hills are barren, few people are to be seen, and their words unintelligible.

*Tuesday, 24th*.—To-day we intersected, at right angles, the longitudinal range of mountains that run along the northern bank of the Yellow River; and after a hard climb of forty-five *li* we came to Ba-rung, which is ninety *li* distant from Shun-hwa T'ing.

The hills are of mud, and landslips have split them in all directions. They are uncultivated, and scarcely a blade of grass is to be seen—a more barren and dreary wilderness I have not yet met with. It was a hard climb, and when at the highest point we could see a very great distance, but only the tops of dreary, barren hills. Away in the western horizon are the snow-capped peaks of high mountains jutting here and there in groups of twos, threes, and fours, the sun shining upon them and causing them to look like the snow-white sails of barques at sea, with the hulks still below the horizon.

Ba-rung is a small mud-walled city; the principal part of the population consists of 1,000 HU-NAN soldiers. There are Mahometans living in a hamlet adjoining the city, but they are Chinese and not Sah-la. A little distance off is a Si-fan hamlet. This is under the jurisdiction of Si-ning, and most of the military officers are natives of Si-ning.

I had good times in preaching. Upon the first occasion a HU-NAN man, employed in the excise office, sought to make a disturbance by coming to the circle and abusing me, but without the desired effect. The treatment one receives from the HU-NAN officials and soldiers is a very marked contrast to that received from the natives of every station. I have had nothing but insult from these

#### HU-NAN MEN

all the way up the road.

About five miles west of this place is the border of the province. It was very hot yesterday and to-day. The harvest is bad.

*Wednesday, 25th*.—We left early this morning, accompanied by several horsemen and footmen. Travelling was easier and the prospect generally brighter, much of the ground being under cultivation and most of the hills being covered with verdure. Sixty *li* brought us to what is locally called "Tseh ba," a small village of Mahometans and others, with a camp of soldiers adjoining. The large (Chefu convention) proclamation was hung out immediately upon our arrival, and the officials took every care of us; but notwithstanding all that was done we received abuse from the HU-NAN soldiers on every hand. On the road we passed several small Si-fan hamlets. These can always be detected by a small white flag flying above the gate. We passed several Si-fan people on the road, es-

pecially women, some of them of the more prosperous class, and very gaily dressed with a profusion of ornaments, many of them suspended from the end of their long hair, which hangs down their back; but they generally have their feet either naked, or enclosed in a primitive pair of clumsy leather "Wellingtons."

I went into the mosque and found a man busily engaged in binding a new copy of the Arabic Koran in thirty volumes. I observed that the Emperor's tablet was

lodged in a wretched cart-yard in the eastern outer-city, which is the Mahometan quarter. The city is rather large and oblong, but really a very shabby place. Learning from the officials that three Europeans are living in the Chancellor's examination Ya-men, I sent my card with compliments, and inquired their nationality. Cards were returned from three gentlemen, who are respectively Comte Bela Szechenyi (Hungary), Lieutenant Olbt. Kreitner (Vienna), and C. Lőczy (Buda-Pesth). On the



PEHOAN.



CANTONESE BOATWOMAN.



NINGPO WOMAN.



TARTAR WOMAN.

missing from the prominent position generally occupied by it in the mosques, and upon inquiring learnt that it had been

#### DESTROYED BY THE HU-NAN SOLDIERS.

If they will destroy the tablet of their own Emperor what will they not do? The officials are dreadfully afraid of them. What an unsound state of affairs!

*Friday, 27th.*—Arrived at Si-ning Fu, distant 190 *li* from Ba-rung, and 1,200 *li* from Ts'in-chau Fu, the commencement of my journey.

The inns were full, and eventually I was compelled to

Count's card was an invitation to visit him. In the evening I went and was cordially received. They are a scientific exploration party, and intend travelling through Mongolia and Thibet to Lhasa, and on to Northern India. They are accompanied by Wei-yüen appointed by General Tso, and have an able Ning-po interpreter who speaks good English, while two other servants speak "pidgin" English.

I find that the Mahometan mosque here has been destroyed by order of the Chen-tai.

Our new inn is in a nice retired place; early this morning the same military official came to ask again some



old questions and numerous new ones, and brought a dirty old man to copy my passport. He asked, "Was it true that foreigners could see three feet beneath the surface of the earth? and that the characters of the *Ih-king* disappeared upon nearing the shores of a foreign country? Count Szechenyi had been seen to pick up stones and put them in his pocket—could we foreigners tell precious stones when we saw them?"

The large proclamation nowhere to be seen in the city; inside and outside of the city are ruins in abundance.

*Monday, 30th.*—A good day's preaching, twice at the east end of the city, and once in front of the inn. I am understood very well, and the people are friendly and listen attentively. They are very eager to get the books and tracts. The heat has been very great to-day and the dust unbearable, though the nights are very cold.

*Tuesday, July 1st.*—I had several good audiences in the streets to-day, and a great demand for books.

In the evening I went to dine with the Count and suite. He told me that his brother-in-law is the Austro-Hungarian Ambassador in London, where he has many friends.

*Friday, 4th.*—Left early for P'ing-chuang-ih, and on

*Saturday, 5th,* sixty *li* more brought us to Nien-peh Hien, which is 120 *li* distant from Si-ning. It was very hot, but I preached to a large though noisy crowd, many of them being Mahometans, and sold a few books. It is a very little and unimportant place.

*Wednesday, 9th.*—Fifty *li* brought us to the place where the Si-ning river flows into the Yellow River, and which is 290 *li* distant from Si-ning. We crossed the Yellow River in a boat, and after proceeding twenty *li* further along its right bank, we came to Sin-ch'eng, where we rested. The width of the river where we crossed was only about 100 to 110 yards, but further down it widens to about 140 or 150 yards. The river winds very much and abounds in rapids. The heat to-day was intense. I learn that in this village there are more than

### THIRTY ROMAN CATHOLIC FAMILIES,

who have a room for worshipping in. Two days ago a French priest came from Lan-chau to see them.

*Thursday, 10th.*—Seventy *li* of dreadful dusty road along the bank of the Yellow River brought us to Lan-chau (310 *li* distant from Nien-peh Hien), where we had a little difficulty in getting settled as usual. I saw Mr. Hagge of the German engineering party.

Along the banks of the Yellow River are a number of hydraulic water-lifters, being large, well-constructed wheels about 36 feet in diameter, one of them about 42 ft. in diameter. Each wheel has upwards of forty lifters, each lifter holding about two pails of water; they are turned simply by the force of the current, which is conducted by an artificial channel for a short distance. The whole of the valley is watered in this manner. I also noticed a small barge with a covered house and paddles; it turned out to be a floating mill, the stones turned by the force of the current against the paddles, the boat being stationary.

*Friday, 11th.*—The heat here is intense. I took tiffin with the four Germans.

*Sunday, 13th.*—Distributed a few books and tracts to shop-keepers in the street. Conversated in the inn with two men concerning the Gospel, one was from HO-NAN, and the other from HU-PEH.

*Monday, 14th.*—Left for Tih-tao Chau, where I arrived on the 16th. Then proceeded to Kong-chang Fu, which I reached on the 20th.

*Saturday, 26th.*—Arrived at Ts'in-chau Fu quite tired out, and found that the thieves had been having their own way during our absence. I found letters awaiting me, and another load of Scriptures, etc., from Ch'ung-k'ing.

Praise be to God for all the mercies of another long journey.

### TURNING ROUND THE BRIDGE-LADDER.

**A**FTER the body has been laid out, a singular custom is observed in many families. The married daughters, if living within reasonable distance, are expected to return home with their husbands and children.

Several Tanist priests are employed to prepare the "bridge-ladder" and aid in the celebration of the ceremony, at the expense of the son-in-law or sons-in-law of the deceased. A post some seven or eight feet high is placed in a socket or frame standing on the ground in a perpendicular position. Into holes made in the sides of this post are fastened several tiers of sticks or bamboo, two or three feet long. These sticks project outward and upward a little from the perpendicular post. Sometimes these sticks amount to several tons.

The longer ones are placed toward the bottom, and the shorter ones towards the top, the lowest tier being three or four feet from the ground. At the extreme outer end of each is suspended by a wire a kind of glass cup, containing oil and wicking, the whole constituting a lamp. On the top of the upright post is placed a candle. Into a hole about three feet from the ground made in the upright post is inserted a pole, projecting at a right angle, some two or three feet longer than the longest of the sticks having lamps at their end. This "bridge-ladder" is placed in the middle of the room. On one side of the room is placed a table having candles and incense upon it. On the wall or partition of the room, by this table, are suspended one or two large paper hangings, relating to the infernal regions. The body of the deceased is lying on one side of the room, or, if there is an adjoining room which can be used, it is placed in it. When everything is ready, the ceremony is commenced by lighting the lamps and candles on the "bridge-ladder," as well as the candles and incense on the table. The priests chant their

liturgy amid the noise of cymbals. The married daughter comes forward, having a white cotton cloth bound about her head, partially concealing her eyes, or she holds to her eyes a white cotton cloth much as one would a handkerchief while crying. The eldest son of the deceased, if there be a living son, now advances, and taking hold of the end of the long pole, pushes gently against it; the post turning in its socket, the entire "bridge-ladder" moves. The wife of the eldest son, his younger brothers and their wives, the married daughters of the deceased and her children, etc., now follow slowly the elder brother as he pushes around the "bridge-ladder" for a few times.

The object of this performance with the "bridge-ladder" is to lighten and assist the deceased on his way. It is called "bridge-ladder" because it is fancied to resemble a bridge and a ladder. The bridge would aid the dead to pass rivers, and the ladder would help him to climb steep places, should he meet such impediments on his journey.—*Doolittle's "Social Life of the Chinese."*

### THE MI-TAN GORGE, UPPER YANG-TSE.

**T**HIS is one of the most striking of all the gorges on the Yang-tse. Huge walls of rock rise up perpendicularly many hundreds of feet on either hand, the banks are strewn with debris, and where a gully or ravine opens up, nothing is seen but savage cliffs, where not a tree, and scarcely a blade of grass, can grow, and where the stream, which is rather heard than seen, seems to be fretting in vain efforts to escape from its dark and gloomy prison.—*Gill's "River of Golden Sand."*





MI-TAN GONGE, UPPER YANG-TSE.



## Departures for China.

**O**N the 7th of April, Mr. R. J. Landale and Dr. and Mrs. Schofield left for China, *via* the United States. Mr. Landale returns to China after a visit of a few months to his friends in Scotland. He first went out in 1876, not connected with the China Inland Mission, but independently, purposing to see mission work in China, he now returns in connection with the Mission, but continuing, as before, entirely at his own expense. Dr. Schofield, who has already had some experience as a medical missionary, proceeds to China for the first time.

On the 15th of April, Miss C. M. Kerr—who has gone through a course of study and practical service in connection with the Glasgow Medical Missionary Society, under the superintendence of Dr. Robt. Laidlaw—and Miss Wombwell, also left for China, going by the Messageries Maritimes S.S. *Sindh*, from Marseilles. In connection with the departure of these friends, meetings to commend some, or all of them to God in prayer, and to extend interest in China, were held as under:—

The Town Hall, Oxford	...	Rev. A. M. CHRISTOPHER, M.A., Rector of St. Aldate's, Oxford, presiding.
The Guild Hall, Cambridge...	...	F. R. HARRIS, Esq., M.A., Fellow and Lecturer of Clare College
Baptist Chapel, Highgate Road	...	Rev. J. STEPHENS, M.A.
Metropolitan Tabernacle	...	Rev. J. A. SPURGEON
The Young Men's Christian Association, Aldersgate Street	...	GEO. WILLIAMS, Esq., Treasurer of the Young Men's Christian Association
And at Clapton Hall, Tottenham, and Welbeck Street.	...	

We regret that our limited space prevents our giving fuller particulars concerning these meetings, some of which were of more than usual interest. The following brief reports of two of them will, we trust, interest our readers.

### MEETING AT OXFORD.

**A** PUBLIC Meeting and Valedictory Service on the occasion of the departure of missionaries for China, in connection with the China Inland Mission, was held in the Town Hall, Oxford, last week [March 9th]. The Rev. A. M. W. CHRISTOPHER, Rector of St. Aldate's, presided, and there was a very large attendance.

The hymn commencing "Jesus shall reign" having been sung, the Rev. J. P. BARNETT offered prayer.

The CHAIRMAN then addressed the meeting, and said he wished them to understand that the object of the China Inland Mission was simply the good of China and the Chinese. The members of that mission most earnestly desired the increased prosperity and success of every other Protestant missionary society that was labouring in China. They never interfered with any other Christian mission, they went to fresh fields. When this society was established through the instrumentality of Mr. Hudson Taylor, there was a considerable number of the provinces of China—eleven out of the eighteen—which had not in them a single Protestant missionary, and he asked them to remember that China contained one-third of the human race. He could not forget that Mr. Wolfe, an experienced missionary of the Church Missionary Society, the other day gave him most distinct testimony as to the great usefulness and the great blessing connected with the China Inland Mission. The members of this Mission desired to take no subscriptions from other societies; in fact, the Mission was acting so entirely on the principle of trust in God, that there was never a collection after any of its meetings. That meeting would be one of very special interest. Mr. McCarthy, who would address them, had travelled right across China on foot, and had gone through the very province and the very place where Mr. Margary was murdered, and through the whole of that journey he was never once asked for his passport. What a great service he and the other dear brothers who had travelled through China at the risk of their lives had rendered to the Church of Christ in proving to the Church that China is accessible, that the eighteen provinces of China were all open to missionaries, and that the people

were willing to listen to those who go to them and speak in the name of the Lord Jesus! After referring to the undenominational character of the Mission, Mr. Christopher said: The one thing desired by the members of the China Inland Mission was, that heathen people in China having no hope, and without God, without Christ, without the Holy Spirit, should be brought to know and love and serve Him who came to seek and to save the lost.

Professor LEGGE said he was in China in connection with one of the oldest missionary societies in this country, the London missionary society, for more than thirty years. The longer he was in that country the less he thought of the differences between the several Protestant missionary societies. When he left the country the dearest wish of his heart for China was, as it was at the present moment, not that they had more societies seeking to propagate the Gospel there, but that they had more men going out according to the rule of Christ, depending upon Him alone, to carry the truth as it is in Jesus, through the length and breadth of that great country. A few years ago there was some talk of gold having been found in one of the provinces, and instantly our countrymen, and inhabitants of other countries, turned their faces towards the goldfields. People would go even into China if they could make money by it, and why should they not be prepared to go to China to preach the everlasting Gospel? It was, alas! because we were fallen upon evil times. He wished there were more connected with all societies—he wished there were multitudes connected with no society at all but the one society of the Church of Christ, composed of all the different churches—going through China and other heathen lands. Until the Christians of the world arose in something like this spirit to overtake the work that was to be done throughout the globe, he did not see how it was to be accomplished. He was glad to have that opportunity to express his sympathy with the China Inland Mission, and with the members of it who were upon the platform. He had known Dr. Schofield for between two and three years, and he had learned to esteem him very highly as an able man and a

thoroughly devoted Christian. He was also acquainted with Mr. Landale. They were two good men and such as were wanted in China.

The Rev. J. MCCARTHY then gave an interesting account of his journey across China extending to about 3,000 miles.

Mr. R. J. LANDALE, M.A., of Exeter College, who is about to return to China, said that he went there at his own expense to see the work of the China Inland Mission, and was so impressed by what he saw that he joined the mission and proposed to devote his life to its work.

### MEETING AT ALDERSGATE STREET.

A VALEDICTORY meeting, of much interest in connection with the China Inland Mission, was held at 165, Aldersgate Street, on Thursday last [March 18th].

After an hour spent by friends of the Mission in pleasant intercourse, Mr. Geo. Williams took the chair at the public meeting. In the course of a brief address he said that one prominent feature of this Mission seemed to him to be the spirit of prayer and waiting upon God for direction that characterised its operations. He looked upon it as the mission of England to China—not as the mission of one denomination, but of all combined. When we think of the millions of Chinamen yet ignorant of the love of Christ, our hearts may well be stirred up to rejoice at every opportunity of combining to increase the number of those who will carry the Gospel to the Chinese. He hoped the example of those who were going out would be followed by many others, so that we may have in China a worthy representation of the Church of Christ in England.

Mr. THEO. HOWARD, Chairman of the Council, in a few words, earnestly besought the prayers and sympathy of Christians on behalf of the Mission and its workers. If there were any present whom God was calling to go out, he hoped they would have the grace given them to obey. The petitions of the meeting were then led by Mr. Hind Smith.

The next speaker was Mr. LANDALE, whose address greatly interested the meeting, and showed him to be the possessor of high mental capacity as well as spiritual earnestness. He related in brief the circumstances which had led him to enter upon the work—how his first journey to China was of a tentative kind, how his experiences there of actual work in a remote province confirmed his original desire, and he was now returning to devote himself permanently to the work of a missionary among the Chinese. He gave some startling statistics as to the deplorable spiritual destitution of many large provinces in that empire, some of them larger and more populous than England and Wales put together, having no Protestant missionary at all. So that if it came to a matter of balancing the claims of the home and the foreign fields there was no difficulty in coming to a conclusion in favour of the latter. He did not under-estimate the discouragements and temptations of missionary life in China, but the power of God was sufficient to carry one through all these. Without speaking in definite terms about actual results, his short experience of the work in China convinced him that no labour of God there was lost. He said that the consistent Christian walk and conversation of the missionary were even more powerful witnesses than the public preaching of the Word. He touched on the indescribable joy there was in preaching the Gospel in a new language and to a people to whom it came with all the power and freshness of a new revelation. The speaker pleaded very powerfully and earnestly with Christian young men to consider well what path in life they chose, and contrasted the

Dr. SCHOFIELD, M.A., late scholar of Lincoln College, observed that it was not till about three or four years ago, when he read the life of James Henderson, one of the earliest medical missionaries in China, that he really felt interested in China. Since then he had read of the labours of other medical missionaries, and had resolved to devote his life to the service of God as a medical missionary.

The Rev. CHAIRMAN then delivered a valedictory address to the missionaries.—*The Record*.

Mr. Christopher's excellent address will be found in full on another page.

worthlessness of a money-making career with that of witnessing for Christ among those who are ignorant of the way of salvation. He was very emphatic, too, as to the need of lady missionaries for the purpose of reaching and influencing the women of China, who by the customs of the country are inaccessible to ordinary agencies. Mr. Landale concluded his interesting address by asking for the earnest and continual prayers of Christians at home on behalf of the workers in the mission field, for personal protection in circumstances of danger, and for the power of the Holy Ghost in life and testimony. He would far rather, he said, that the coffers of the Mission were entirely empty than that the prayers of God's people, on their behalf, were stopped.

Dr. SCHOFIELD followed in a short address, detailing the circumstances which had in God's providence combined to influence him in deciding to become a medical missionary in China. Prominent among these was the reading of the life of James Henderson, one of the first medical missionaries in China; and "Seed-time in Cashmir," the record of the life of Dr. Elmslie, one of the most devoted men who ever laboured in the mission-field. He spoke of the experiences he had been able to acquire in the Servian war and of the medical mission work he had seen in Nazareth, where a good work is being carried on among Mohammedans in connection with hospital work in the scene of our Lord's youth and early manhood. He also asked for an interest in the prayers of God's people.

Rev. Dr. ROSENTHAL, vicar of St. Saviour's, Forest Hill, said: I am very glad to be identified with this interesting Mission. I have known it and loved it from its commencement. I often used to attend missionary meetings, and with very great grief I used to hear continually, "Give, give, give!" I am thankful to-night to hear our friends cry, "Pray, pray, pray!" and that is the best kind of giving. I am thankful God is gathering volunteers to go forth—men who can say, "The love of Christ constraineth us." We are convinced that the Lord will be with them, and that the word spoken by them will not be spoken in vain.

As I am probably the oldest man in this room—certainly the oldest on the platform—these young soldiers will forgive me if I say a few words to them. It is true we bid them farewell and God-speed, but we wish them also to remember that when they go forth they are, after all, but servants, and have to sow God's seed, not their own. The seed is the Word. I am an old soldier, and by the grace of God I have been enabled for years past to testify of Him whom my soul loveth, and therefore I am privileged to say to them: Remember what kind of seed it is. Sow it where you can, and when you can. "A word spoken in season, how good it is." One has known in one's own history, a single word dropped that has been taken up and used by the Spirit of God. But there are other kinds of seed. I will tell you what I mean. Whilst words are seeds, longsuffering is seed, too. No



doubt you will have to bear a good deal that is unpleasant, but longsuffering and forbearance and patience will tell greatly upon these ignorant men. I remember how I was affected by reading, many years ago, in the life of the great missionary, Francis Xavier. He was in the habit of preaching in the bazaars in India, and one day an Indian came up, as he supposed, to speak to him. He bent downwards, and the man spat in his face. I dare say Xavier had his temper like other people, but he, Christ-like, very quietly just took his handkerchief, and wiped the insult off his face, and continued preaching. That had a greater effect upon those who heard him than even the words he uttered. Some who afterwards became Christians said it was that fact that convinced them.

Then, again, love to souls is a very important matter. You may preach, but if the heart is cold you will do very little good. We want our hearts set on fire, in spite of all difficulties and perplexities that meet us. I need hardly say that prayers are seed, and great seed. You believe in the power of prayer, and we all do. As the words go out of our lips they go higher and higher and higher till they ascend to the throne of God; they are accepted and answered, and are never in vain. And last of all, never forget our actions are seeds. People will watch us continually. Only a short time ago, I read somewhere of an infidel who believed nothing; he was thoughtless, careless, and Godless. At last he lay on a bed of sickness, and his wife, anxious about his soul, asked if she should fetch Mr. —, a neighbouring minister. "No," he said, "but fetch —" —I forget his name, but he was a cobbler—"I have watched that man for the last ten years, and he *does* love Christ." He was fetched, and the man listened to him. A Roman Catholic once said to Bishop Jewell, "Thy faith is that of a heretic, but thy life is that of an angel." Whether Chinamen or Indians, people will watch us, and if they can say, "That man lives what he preaches," it will be a won-

derful seed. I feel deeply that you are all called to a great work, and that God will honour you. Never be satisfied till you have the victory; it must and will come. Perhaps we may be permitted to meet you again in this room, and instead of praying, we shall help you to praise God for all the great things He has done.

After a few words from Mr. ROBERTON, of warm tribute to the personal worth and qualifications of Dr. Schofield, Lord RADSTOCK delivered an earnest appeal to young men to devote themselves to the cause of Christ in the foreign field, whether as missionaries or as Christian business men, witnessing for Christ among those about them. He thought one great defect in the Christian training of young men was the want of a definite object. When there is a specific aim set before one, such as missionary work, every Bible-reading and prayer-meeting becomes a deeply interesting and valuable step in the training. Let us never forget that the Church is here simply to witness for Christ till He comes. We have not to construct a theory or invent a plan; we have only to follow the orders of our Master: "Go ye into all the world, and preach the Gospel to every creature." The devotion of Roman Catholic priests in foreign lands to their creed, mistaken as it is, ought to shame us into a greater zeal and consecration for Christ. We cannot live upon our spiritual enjoyments. As in the case of the body, there must be not only food but work, in order to healthy life. The time is come when England must despatch her tens of thousands of Christian light-bearers to the dark places of the earth, otherwise God will shake to pieces the golden image, which, alas! many Christians are worshipping.

Major MALAN reminded his missionary brethren of the privilege of suffering for Christ's sake, which would undoubtedly be theirs, and in view of this, gave them some strengthening counsel, and closed the meeting by earnestly commending them in prayer to the care and blessing of God.—*Chiefly taken from "The Christian."*

## Address of the Rev. A. M. W. Christopher, M.A.,

RECTOR OF ST. ALDATE'S, OXFORD,

To R. J. LANDALE, M.A., and DR. SCHOFIELD, M.A., at the VALEDICTORY MEETING held in the Town Hall, Oxford, March 9th, 1880.

DEAR BROTHERS,—As you are men who have been educated in the University of Oxford, it is not an unsuitable thing that you should receive a farewell address in the Town Hall of Oxford; and as I knew you as undergraduates, it is not unsuitable that I should be the one to speak some few words to you on this occasion, in the name of our Lord Jesus Christ, and utter, as the mouthpiece of many brothers and sisters here gathered together, a Christian farewell to you before you start for China. I feel that no words will be so acceptable to you as inspired words, which I shall read to you out of God's blessed Book. I believe that these words will be remembered by you, and will strengthen you, perhaps, in time of weakness, perhaps in time of danger, perhaps in times when you might otherwise be discouraged if the Word of God did not dwell in you richly, and support you under those special trials.

I congratulate you both, dear brothers, on the blessed and bright prospects that are before you. There are blessed prospects before you for this life, and there are bright and glorious prospects before you for the life to come. I do not know whether you will be spared to work for Christ many years in China. I do not know whether you will be spared to work as long as Dr. Legge or Mr. McCarthy. God only

knows this. But I know for certain that there are blessed prospects before you in this life, and there are bright prospects before you for the life to come. To explain what I mean, and the certainty of the blessed prospects in this life, I will read to you a few verses from the fourteenth chapter of the Gospel according to St. John, and may He who spoke these words write them upon your hearts, and bring them often to your memories. The Lord said to His disciples—and He speaks as truly to you to-day as He spoke to the disciples gathered round Him on the night before He suffered on the cross, for He is "the same yesterday, to-day, and for ever," He has the same love, He has the same mind—He said, "*If ye love Me, keep My commandments, and I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever, even the Spirit of truth.*" Can anything be more full of blessing than to have the Holy Ghost abiding in you, filling you with His own heavenly fruit—"love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance?" Can anything be more blessed than this, and is this not connected with believing obedience to the Lord's commandments? And which of His commandments presses most upon the hearts of Christians who have the mind



that was in Christ Jesus—Christians who look not merely at their own things, but at the things of others, who care for the souls and for the prospects of the heathen as well as for their own? What commandment is that which presses upon their hearts with the greatest power? Surely it is the last command of the Lord Jesus before He ascended to glory—“*Go ye into all the world and preach the Gospel to every creature.*” But look again at the 21st verse—“*He that hath My commandments, and keepeth them, he it is that loveth Me, and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him.*”

What is there you most desire at the present moment? Is it not that the Lord Jesus should manifest Himself to your souls more than He has ever done as yet? He is able to do this ten times as much as He has ever yet done. What a blessed prospect it is, that you are sure to have the Lord Jesus manifesting Himself more to your souls in obeying His commandments, than you ever could have if you shrank, in selfishness or fearfulness, from that holy and devoted obedience which His grace is enabling you to render! But look again. A third time does our Lord repeat His promise of blessing in connection with obedience to His commandments—“*Jesus answered and said unto him, If a man love Me, he will keep My words: and My Father will love him, and we will come unto him, and make our abode with him.*” Can anything be more full of blessing than that the Father and the Son should come and make their abode with you? This wondrous blessing of the Father and the Son and the Holy Ghost abiding in you is, we see, closely connected with obedience to the commandments of Christ; and surely especially with self-sacrificing obedience to His last command, “*Go ye and teach all nations.*”

Dear brothers, I feel that it is a happy thing to know how we may obtain answers to prayer. We all know that it is by faith in Christ Jesus; we all know that it is by trusting in the love of our God. But if we wish to obtain heart-rejoicing answers to prayers, let us take care that our prayers are *unselfish* prayers. I never can forget that after the apostles had been threatened by the chief priests, when they were let go, they went to their brethren and gathered a prayer meeting. And for what did they pray? Did they ask to be protected from persecutors? Did they ask to be preserved from martyrdom? Did they ask for the comforts of this life? Did they even ask for health and food and raiment? No! what they asked for was this: “Now, Lord, behold their threatenings, and grant unto Thy servants, *that with all boldness they may speak Thy Word.*” That which they desired above all other things was, that *with all boldness* they might speak the Word of God, the Gospel of His salvation, to those, who, without it, could not receive eternal happiness in God’s kingdom and glory. That prayer was answered at once: “*And when they had prayed, the place was shaken where they were assembled together, and they were all filled with the Holy Ghost, and they spake the Word of God with boldness.*” That was the one thing they prayed for with unselfish prayer, with prayer which had regard more to the glory of the Lord Jesus than to their own safety or comfort. The answer was immediate and abundant: “*And with great power gave the apostles witness of the resurrection of the Lord Jesus, and great grace was upon them all.*”

This receiving “great grace” is, we see, connected with a believing obedience to the commands of our Lord. May this great truth be imprinted upon your hearts, and may you remember with thankfulness that you yourselves are an answer to prayer. May you bear in mind that our

Lord said, “*The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.*”

God’s servants have prayed, and you are part of the answer to their prayers. You are now going out, representatives of this University, to work for Christ in China, an instalment, an earnest, of God’s gracious answers to the prayers of His believing people, in which they have asked Him to send forth labourers into His harvest. And we well know what your preaching will be; we well know whom alone you desire to preach. We know your preaching will be like the preaching of those who “were scattered abroad upon the persecution that arose about Stephen,” who “travelled as far as Phenice, and Cyprus, and Antioch, preaching the Word to none but unto the Jews only. And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, *preaching the Lord Jesus, and the hand of the Lord was with them, and a great number believed and turned unto the Lord Jesus.*”

Your desire will be to preach the Lord Jesus—and do not be discouraged by the difficulties of the language. You must become as little children, and learn the language as children learn their mother-tongue, a little at a time. Of course, one of you, Mr. Landale, has made great progress; but I am thinking of my dear brother Schofield, who is going out with a longing to preach the Gospel as soon as he knows something of the language. He is also going out to illustrate the benevolent character of Christianity, by seeking to do good to the bodies as well as the souls of the poor sick people of China. Remember that 135,000 people have been treated and relieved in the various missionary hospitals and dispensaries of China. The missionaries use whatever knowledge and medical skill they have acquired in order to do all the good they can to these people whose eternal salvation they thirst for. Dear brothers, I must not say much more, but I can assure you that we shall follow you with our prayers. We thank God that you have yielded to the Lord’s own argument, that argument that we find in the 10th chapter of Romans—that powerful argument which has been carried home to so many hearts—that argument expressed in the words, “*There is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon Him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him on whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things.*” Thank God, you, through the Spirit, have yielded to that powerful argument. The logic of love has prevailed with you, and you have given your own selves to the Lord, to do His work, to obey His command, to seek His glory in the salvation of souls by the Gospel in China.

I have dwelt chiefly on the promises (John xiv. 15-17, 21, 23) of abundant spiritual blessing in this life to those who obey our Lord’s commands, and especially His last world-loving command, “*Go ye into all the world, and preach the Gospel unto every creature.*” But you have also a bright prospect before you firmly fixed beyond all the uncertainties of this life, for it is written, “*They that turn many to righteousness shall shine as the stars for ever and ever*” (Daniel xii. 3). If the hand of the Lord be with you to bring one Chinaman to repentance, there will be joy in heaven and joy in your hearts.

Now let us, one and all, dear friends, join in a short, believing, hopeful prayer for these dear brothers.



## Recent Intelligence.

**MRS. GEORGE STOTT** writes from Wun-chau, on December 20th :—"Mr. Stott left this morning for Dong-ling; last time he was there he baptised six, and examined ten others. I am glad to tell you that our building is finished and paid for. We are very thankful to the Lord for so wonderfully helping us to pay so much money. We are now comfortably settled in the house, and like it much. The outhouses, kitchen, etc., must be left till the spring, should the Lord then enable us to build them. I am delighted to tell you that Mrs. Liu and myself are much helped among the women. We are often for hours together preaching from house to house to groups of from thirty to fifty. We are both in good health, I was never better."

**MR. SAMBROOK** writes from Wun-chau, on December 19th :—"I have now been a little more than six months in this city, and I am plodding on as hard as I can in the study of the language. I do hope now in a short time to be able to do something in the way of telling out the glad tidings. May God during this waiting time make me meet for His use. Mr. Stott was telling the members the other day of the good work our brother Wills is doing in Hang-chau, and he mentioned the amount of money the Christians were contributing there, and exhorted them to deny themselves, and to give all they could for the Lord's work. Mr. Stott suggested that they might give up their wine and tobacco, upon which one old man led the way by taking up his pipe, breaking it, and throwing it away. Would to God we were all more self-denying!"

**MR. CARDWELL** writes from Ta-ku-t'ang, on December 22nd :—"It is with no small pleasure that I am able to write the above heading as being the place of our abode. Thanksgiving to the Lord for all His mercies fills our hearts. The house is drawing near completion, and when this is accomplished after our long waiting we shall indeed rejoice, as it will leave us free to enter fully into work. The prospect is encouraging, the behaviour of the people friendly in every way. Mr. Tsai sends me encouraging news from Kwei-k'i, many are coming daily to the chapel, and two are desiring admission."

**MRS. CARDWELL** writes :—"Numerous are our visitors daily, both men and women. I feel quite impatient to go regularly amongst them, but my Father still desires me to exercise patience, for nearly ever since I have been here I have suffered intensely with neuralgia in my head and face, and the pain has made me too ill to talk to any one. Only once have I been into the street, and then the greeting from every one was so cordial. I was invited to go into everybody's house to take tea, most of the people saying, "You promised you would come." I wish I could feel all this friendliness arose from a desire to hear about the Gospel, but it is really only to see me; the name of Jesus has no charm for them, poor things. May the spirit of truth soon work in their hearts."

"I am anxious to visit the home, 15 *li* distant, of our teacher, whom we believe to be a true Christian; his parents are aged and his grandmother, ninety years old, still lives and is in possession of most of her faculties. It would be so nice to press a Saviour's love on their acceptance ere they pass away. We have had a visit from our friend Wang, at Hu-k'eo, he is still as happy in the Lord as ever; the persecution has not died away."

**MR. WILLIAMSON** writes from Fung-hwa, on December 30th :—"We have now five candidates for baptism here. On Sunday, the 14th inst., Mr. Ven and I spent the day at Si-tien, baptising four men, and questioning two women whom we may also be able to receive shortly, the wives of two of the men baptised. They all belong to a village about a mile to the east of Si-tien. The first on the list was a blind man, who has been the means of bringing in the other three who were baptised, and also his own wife and the wife of the other man."

**MRS. ADAMS** writes from Nan-kin, on December 31st :—"In looking back on the past twelve months, we see nothing but goodness and mercy. We have had much, very much to be thankful for, and we can praise God for the trials, as they have brought blessing to our souls. And now we begin another year

in Nan-kin. We are so glad to be here; we are getting nicely settled, and like the house much. My two little darlings take up a large part of my time every day, and I am not feeling very strong yet, so that much visiting is out of the question; but I am thankful to say that the women gladly come to see me, and listen most attentively to all that I tell them of Jesus and His love. My knowledge of the language is not extensive yet, so I think it better only to receive the women every alternate afternoon; they know it now, and come in large numbers, bringing strangers each time, on an average fifteen or twenty. I have some study with the teacher every morning, so by-and-by I shall be able to do more."

"There are some very nice friendly women living all around the house, who frequently come to see me and also to the service on Sunday. Most of them are well acquainted with all the foreigners who have been here, and know the truth well. They all ask kindly after Mrs. Rudland and also Mrs. Baller. My two little ones are a great attraction to them. Of course, most of them come for a sight of the foreigner; but they hear the blessed Gospel in so coming, and is it not the power of God for salvation to all who believe it? I am sure you will pray earnestly for this place; we do feel deeply our weakness, and the responsibility resting upon us; being the only witnesses for God in this large city. You will be glad to know that the new chapel is filled with most attentive hearers every day. My husband greatly enjoys his work there, and altogether we are looking forward to a year of happy, faithful service for the Master."

**MR. TOMALIN** writes from Nan-kin, on January 1st :—"I have sent the receipts for the last donation. Many thanks. It was indeed an answer to prayer. I was keeping house, and had parted with all my cash as well as dollars; and Mr. Adams was also without money. Things were not looking bright for a Christmas dinner, but 'He who giveth to the beast his food, and to the young ravens when they cry,' was not deaf to our call, nor blind to our need, and again we had cause to praise Him. You will be glad to know that I have been able to speak for Christ in this city."

**MR. DORWARD** writes from Nan-kin, on January 1st :—"I arrived here a week ago, and would have gone on, but thought I should like to have some special prayer yesterday and to-day, and feared it might not be convenient to do so if I were on the road. I need not write much as I enclose my diary. I left Gan-king on December 2nd, in company with Mr. Pearce, and travelled with him to Wu-hu and T'ai-p'ing, I then walked to Ning-kwoh Fu, and thence to Kwang-teh-chau, Kien-ping Hien, and here. I propose leaving (D.V.) to-morrow, and travel by foot to Gan-king via T'ien-chang Hien, Ch'u-chau, and Lü-chau Fu."

**MR. DOUTHWAITE** writes from Kiu-chau, on December 24th :—"I returned last Saturday from a visit to Chang-shan and Yuh-shan. I spent four days in the villages of Bah-shih-kai and Sing-k'eng, where I examined thirteen inquirers, all of whom were very satisfactory so far as knowledge of the plan of salvation is concerned; but their reception into the Church is postponed, in order that we may test them. I was obliged to exclude four of our members for gambling and other inconsistent conduct. From Sing-k'eng I went to Da-yang, a small village among the hills: here I stayed three days, and examined four other inquirers, who will probably be baptised, with those from the other villages, after a few months further trial. Every evening the farmers came in from the surrounding country, and listened for the first time in their lives to the story of the cross. May it prove the power of God to their eternal salvation."

"At Da-yang I had the privilege of officiating at a Christian marriage in KIANG-SI. I was very pleased to see the fearlessness of our young converts in testifying before their heathen neighbours their faith in God and determination to cast away everything of an idolatrous nature."

"I have attended about 200 patients, who all seemed unusually grateful for the relief I was able to give them. I enclose a list of our church members, from which you will see that of the sixty-four received, four have died, eight have been excluded, and two have removed, leaving a total of fifty in communion."

# CHINA'S MILLIONS.



COOLIE AT DINNER, SHOWING THE MANNER OF USING THE CHOPSTICKS.

## The Lo-lo.

**I**N the accounts of the various journeys in WESTERN CHINA which have been recorded from time to time in previous numbers of our paper, frequent reference has been made to the aboriginal tribes residing in that part of the empire; and prayer has more than once been asked for the Lord's blessing and guidance for any efforts put forth for their spiritual help and enlightenment.

Though so distinct, and in many respects differing so much in their religious beliefs, from their Chinese conquerors, they too are bound hand and foot in the trammels of superstition and idolatry, and equally need that which alone is the power of God unto the salvation of all—the Gospel of the Lord Jesus.

Now that the way has been so wonderfully opened up for settled missionary work in WESTERN CHINA, missionaries being able to *reside* at some points where, only a few years since, even itinerant work would have been difficult, we shall doubtless more frequently hear about these ancient dwellers on the soil.

Among the most interesting of these numerous tribes are the people called Lo-lo. They inhabit an extensive district of the province of SI-CH'UAN west of Su-chau Fu, and extending southward even into the province of YU-NAN. We are glad to be able to give some account of the people from the pen of our brother Mr. Nicoll, who, having travelled through the part of this country where they reside, has been led to take a deep interest in their spiritual welfare. We hope



that earnest and believing prayer may be offered, not only for the Lo-lo, but also for the many other tribes and peoples that make up the population of WESTERN CHINA.



HE Lo-lo men are tall, and not cumbered with so much flesh as the Chinese in many instances are. Their complexion is darker than that of their neighbours, and they have much sharper and better looking features. Most of those we saw had their heads shaven, to show their subjection to their conquerors, but few allow their queue to be seen. Some of them do not plait their hair; one I saw had his done up into about twenty little twists, or rolls, and the hair all matted together with filth and grease, for it is never combed. All these filthy rolls are twisted into one, and made into a knot on the front of the head. Those who have a queue make a knot in the same way. They use a long narrow strip of calico to bind round their heads, the greater part of which is bound round the knot of hair, and makes it look like a large flat horn protruding from their forehead. When dressed in a little blue jacket and pants, they present rather a picturesque appearance; but in cold weather they wrap themselves in a large felt cloak, which makes them resemble a class we would rather avoid in the dark. As to their habits, they seem to be rather dirty, and if we could judge of the whole from those we saw lounging about the villages, and very often sitting close to some Chinaman's fire, we should say they are lazy; but as they have a large extent of country cultivated, I conclude that some of them must work. The season in which we passed was not a busy one, so that might account for the numbers we saw idle.

They seem fond of tobacco, but very rarely smoke opium. I am sorry to say that I fear any one of them would drink more wine than is good for them. They are not badly disposed, are good-tempered, and from the smile which played upon their countenances while in conversation with them, I should say they are a happy people. Their comforts are few, they live in low smoky houses, with little to cheer them either inside or out. Of course, those that we saw are more or less trampled upon by the Chinese in their dealings with them, although in some instances they are very friendly. In the district of Ning-yüen Fu they are similar to the Chinese. They have adopted the dress in full, gone in for study, and have taken both literary and military degrees. Some of those who have taken the latter are in official position amongst their own people.

I have heard that the unconquered Lo-los sometimes make raids into the country inhabited by the Chinese, and carry off whatever may come in their way and be serviceable to them, whether men or property. But they are a very reasonable class of robbers, as it is said they always send a messenger to give the people notice that they intend visiting them, though they do not fix the day they are to call, and it may be six months after the messenger arrives, or later. This may have been true in former times, but I question if it is so still, as I think they are too much held in check to make raids now. If true, I wish they had paid a visit while I was passing that way, as I should have liked very much to have gone with them as a prisoner for a year or so. They say that in these raids they do not take life if they can avoid it; which character is widely different from that of those whom they look upon as their oppressors, and the robbers of their country.

The women seem to have more life in them than the men. At Tsao-tung Fu, in Yunnan, a mandarin was staying at the same inn with us. We had several conversations

with him, in one of which he said, "I have seen, while in Hong-kong, many of your foreign ladies walking out in the evening for pleasure, they are just like our Lo-lo women!" These Lo-lo ladies wear a short jacket and skirt; the skirt is plain from the waist down to the knee, then about a foot or fourteen inches is made up of small plaits, below the plaits is another plain piece, about four inches deep, which is rather wider than the rest of the dress, so as to allow freedom in walking. The dress comes to within two inches of the ground. The jacket they wear is tight at the shoulders, and comes down loose to their waist. They also wear a stiff band round their neck, which has the appearance of a soldier's stock; it is beautifully embroidered, and fastened at the back with a silver clasp. They are also fond of jewellery, they all invariably wear a brooch, earrings, and finger-rings. They are good-looking and active. They seem clever at business, and do a good deal of out-door labour. They are free, and mix a good deal with the opposite sex, being void of the mock-modesty which the Chinese women have so much of. But alas! they too love the wine.

These Lo-lo inhabit a good part of the country; they have rich fertile valleys, and the hills in many parts are covered with deep soil to their summits. Their mode of farming is different from that of the Chinese; they seem to follow in the wake of our good Scotch farmers, although very far behind them. Their crops are wheat, oats, maize, beans and potatoes. The latter they know how to cultivate much better than their neighbours. I saw some fields of potatoes in eastern SI-CHUEN, which were quite level and seemed as if they had been planted with a dibble. The crop was very meagre indeed, there being few of the potatoes that would not have passed through an inch-and-a-quarter riddle. The Lo-los, although they do not cultivate them in drills as we do, have an equally good, if not a better way to ensure a good crop; each plant is in a separate heap of earth which allows them ample means for stocking the earth at the roots in the proper season. I saw them lift several fields of them, and I am sure better-looking potatoes never entered the London market. Any English or Scottish farmer would have been highly pleased with the number and size of the potatoes that were turned out of each little mound. They allow part of their land to rest in grass on which they pasture their large flocks and herds. Their sheep cannot but remind one of Jacob's flocks, for they are black and brown, speckled and ring-straked. They are about the size of Highland sheep, and resemble them a good deal in their appearance, not having the fat tail that sheep in other parts of China have. The Lo-los also have a great many cattle and horses; the latter are bought by the Chinese and taken to Yun-nan, where they use them for pack-horses.

#### CHINESE GENTLEMAN'S GARDEN.

(See page 75.)

**E**ACH court was tastefully laid out with rockeries, flowers, fish-ponds, bridges, and pavilions, as may be gathered from the accompanying illustration. The place was very picturesque, and admirably suited to the disposition of a people affecting seclusion and the pleasures of family life; and who (so far as the women are concerned) know little or nothing of the world in which they live, beyond what they gather within the walls of their own abode.—*Thomson.*



## Travelling in Si-chuen Province.

FROM MR. NICOLL.



IN the first place, I would give thanks to God for the way He has led and protected us during the past seven months in which we have been travelling. He has surrounded us with mercies and blessings, and given us many a cheering smile when low. We have been enabled to preach the Gospel in thirty-three cities, besides a number of large towns and a great many villages, varying in size from about one hundred to six or seven thousand inhabitants. We were often sorry we had not more time at our disposal to enable us to make known more fully the object of our visit, but we trust the Lord may lead us over the same ground again, and grant unto us the desire of our hearts towards the thousands in the west.

In all our dealings with the people, we found them to be kind and civil. Sometimes we had a little wrangling over the cash, but as a rule they were quiet and peaceable. We had no trouble with the mandarins; they sometimes sent to see who we were, and once or twice we thought we were in danger of being escorted, but we got off without, much to our joy. Everywhere we were taken for Roman Catholics, both by the people of that religion and others, the former often prostrating themselves before us. They generally honoured us with the title of "Ta ren," until we told them we were not "great men," and proved our words by treating them very differently from the way they tell us their priests treat them. We always showed them kindness, and then told them we were not Roman Catholics, but that we were worshippers of the Lord Jesus, to which they invariably answered, "We are the same, we worship Jesus too." This gave us an opportunity of speaking to them of our differences, and explaining to them that we did not worship Mary, that we did not confess sin to man, that it was God we had sinned against, and that He alone could forgive us.

Some of the Roman Catholics have a good deal of courage, and are not ashamed to profess before the people that they belong to the much-hated sect. At a village in YUN-NAN where we rested one night, we were told of a family of Roman Catholics who lived there. After we had dined, I took a walk out in the hope of meeting with them. I moved slowly along the street, not expecting that I should be able to find them unless they spoke to me; but in this case it was not necessary, for one could not pass that humble little shop, made of bamboo matting, without seeing a little French picture of Jesus hanging on the wall, and filling up the space occupied in other houses by idols, or the five characters which the Chinese worship. I stopped to look at the picture, and immediately the owner of the shop stepped forward and asked, to my astonishment, "Do you praise Jesus?" I said, "What do you say?" for although I heard him quite distinctly, I could not believe that such a question would be put to me by a Romanist. He repeated the question, and I gladly assured him that I praised Jesus, and afterwards we had a deeply interesting conversation about our blessed Master. This little incident gave me more joy than anything else that occurred during our journey. How pleasing it was to find one so far separated from any of the same profession, and surrounded by those who had little love for either him or the Saviour he praised, bearing testimony as best he knew how to the love of the Lord Jesus Christ. I have often thought on the words, "Do you praise Jesus?" and long for the time when we shall have the

same number to join us in praising Jesus as the Roman Catholics have.

Many of their followers are of old standing. We have met with numbers whose ancestors have been in the religion for seven or eight generations. At Ta-chuh Hien we were visited by a few who were born and brought up in the faith. We had a long conversation with them, and when we were leaving we gave them some of our books. One of the party was anxious to get a New Testament, but as we had none with us except those we used ourselves we told him we could not give him one. He then asked us to lend him one, and he would return it the following day (Sunday). I gladly let him have mine, thinking that as he was a Roman Catholic he would be trustworthy. But alas! eight generations in the Church of Rome, had not rooted out the dishonesty which is so inherent in the Chinaman. My Testament was not returned, and we could only hope that it might be blessed to the man and his companions, in making known to them the way of truth and life.

Many attach themselves to the Romanists from interested motives. I remember one evening as we entered a village where we had to put up for the night, we were brought to a standstill by the landlady of an inn, who, with a flood of flattery and high-flown titles, told us that it was at her house the last "Ta ren" who passed that way had rested; and with the same breath she told us that she was going to enter our religion, etc. While we looked at the accommodation she had, she praised us and our religion so much that we thought it would be good to stay with one who had so high an opinion of us. She had met with Roman Catholics and had been convinced of the advantage she would derive from them, and so she thought she had a good opportunity of letting a dignitary of the church know how warm her heart was on the subject. After we had put our things straight, and had listened for some time to her flattery, we asked her, "Why she wished to join our religion?" She answered, "Because it is good." But, I asked, "what is good about it?" She replied, "We did good deeds, and helped people who were poor." I asked again, "Was there nothing beside these good deeds that would induce her to join us?" "Yes," she said, "if I had any troubles, such as law matters, you could help me, and then the people would be afraid of me, and would not dare to cheat me;" and she also added that she hoped to be like others who joined the religion, and very soon to become very rich. At this point I told her what I thought of her joining a religion with intentions such as she had expressed. In the evening we had a good opportunity of speaking to her and her husband, and a number of others, of the Law and the Gospel.

I often thought before I came to SI-CHUEN that the people would be quite accustomed to foreigners, having had the French missionaries going in and out amongst them for so many years, but I was mistaken. We have passed districts where there were hundreds of Roman Catholics and missionaries residing in the midst of the people, but only those who were of the "faith" knew of their whereabouts. In most cases they live in out-of-the-way places in the country, off the main road, attending only to the cares of their flocks, leaving the work of reaching the heathen entirely in the hands of the natives. Of course there are a few in some of the large cities, who come out in their glory at times, but it is not to mingle with the people.



The only case we met of any one doubting us to be Roman Catholics was at a village about 120 *li* from Ning-yüen Fu (or better known as Kien-ch'ang). Being in the Lo-lo country, we had to travel a chang (thirty or thirty-five miles) a day. We had crossed the Siao-shang pass and reached our resting-place by 4 p.m. A good part of the afternoon was spent with a military officer who called on us, and to whom we preached the Gospel. About dusk a man arrived from the above city, and hearing that foreigners were in the village, he made inquiries about us. On being told where we were, he came to our inn and looked carefully around to see if he could find anything to confirm the information, but seeing nothing to indicate the arrival of great men in the inn-yard, he approached our room very cautiously and peered into the dark apartment in which we were sitting. He was about to go away with the opinion that there were no foreigners there, when I called to him to come in. He told us that he was in search of two foreigners, and hearing of our arrival, he thought we must be the parties he was looking for, but seeing no big chairs in the yard, he concluded the news could not be true, as he said the "great men" he was in search of always travelled in big chairs, with glass windows, and had four men to carry them. We knew of a bishop and a priest, being on their way to open a hall at Ning-yüen Fu, and this man was sent by their native agent there to guide them, so that they might get along without trouble.

This is the second time they have tried to open a place at this city, but the first time the people would not allow them; hence the visit of these two important men. When we arrived at Ning-yüen Fu, their agent called on us. He is a doctor, about forty-five years of age, quite a long-headed gentleman. He had been in this city about a year—had bought ground, and built a house, had dispensed medicine, but had made no good impression on

the people. We worked in this place with great satisfaction; the people were kind, and did not attempt to molest us in any way.

Although the Roman Catholics are quite near the Lo-lo, they do not seem to have begun work amongst them. I have made inquiries, but could hear of nothing being done. The hill tribes, or tribe we have seen most of, go under the name of Lo-lo. They seem to be a better race

of people than the Chinese. It is delightful to be amongst this people. I felt quite at home with them, seeing so many things which reminded me of my native land. The flocks and herds of cattle grazing on the hillside, or in the meadow; large fields of oats and potatoes; a splendid breakfast of oat meal porridge! and the sight of men turning up the ground with a couple of oxen at an ordinary walking pace—all seemed to cheer me, and I believe did me a great deal of good.

I have told you very little about our work. We have not been able to do so much as we wished, but will look for God's blessing on what we have done.

#### NANKIN.

*From Mrs. Adams.*

A MAN named Chang came in from the villages, he is a Christian, and appears to be living a consistent life at home. He was baptised while Dr. Harvey was here, and attended the services month-

ly till the ladies lived here alone, when he discontinued coming: he is pleased to have a foreigner here again. This makes the third Christian who has come to us this week, so we hope we shall be able to draw them together, and become a blessing to them. A converted rice merchant has been to the hall again this afternoon, and greatly pleased my husband by giving a most earnest address, in the course of which he said that God had made him so happy since believing, that he could not help telling them about it; also that he was not eating our rice, but giving an independent testimony. We hope it will bear fruit to God's glory.

#### ILLUSTRATIONS FROM THE PILGRIM'S PROGRESS IN CHINESE.—No. VIII.



*The Pilgrims on the Delectable Mountains.*



## Shan-si Province.

## DIARY OF MR. GEO. CLARKE WHILE IN THE FAMINE DISTRICTS.

**T**S'EH-CHAU FU is the depôt for the Russian tea trade; thousands of camels are engaged in carrying it across the country for several days' journey. The camel-inns are very large places, and the scene has quite an eastern aspect. The roads are good, a great traffic is done by small ox-carts, peculiar to this part, and principally engaged in the coal trade. The walls of many houses and yards are built of old smelting-pots from the iron-foundries. The temples about here are finer buildings than in the south, well painted and gilded. The villages present a very desolate appearance, heaps of ashes lie on the streets, with a few human bones in places, and the houses are broken down and closed. It is the custom to bury the dead by digging a hole into the side of the land, and bricking up the mouth. The living also make holes for dwellings. From the conformation of the country, the earth is cut up by the rain, thus leaving perpendicular faces, in which holes are cut capable of holding a family. When timber is scarce, this plan is very economical. We passed several

## LARGE TREES WHICH ARE WORSHIPPED ;

pieces of calico or tablets are nailed on the trunk, and an incense-pot placed at the root. Near Shu-k'eo Hien we noticed houses with flat roofs, answering very well for stacking grain, and in some places the roof was being used as a threshing-floor.

At P'ing-yang Fu I had the pleasure of meeting Mr. Hill. I went with him to a village about five *li* from the city. It presented a most deplorable aspect; the houses were mostly broken down, the walls were standing, but all the timber had been taken out to be sold. Once there were 700 people, now about 100.

In one house was a respectable old lady, who could scarcely refrain from tears as she answered a few questions. She was holding a piece of bread-stuff such as we might feed cattle with. I obtained two samples of food that people would scarcely believe could be used as such. I had my eyes more opened here to the reality of the famine than on the main road. It is sad to see the desolation. The effects of this famine have probably been as bad as a war. I found that the native illustrations about the famine were not exaggerated.

At Ki-chau I was happy to find Messrs. Richard and Turner very well. They had just finished cutting up and weighing 9,000 ounces of silver for distribution. Four blacksmiths had been busy at it for a week. This city is exceedingly poor and dilapidated. There is a bridge leading to it upon which a cage was hung, containing the head of a murderer. The mandarin here last year robbed the people of the government relief, and was lately beheaded at T'ai-yüen Fu.

At a place sixty *li* from P'ing-yang Fu we heard that the day before

## SOME ROBBERS HAD COMMITTED MURDER.

Upon inquiry I found that the corpse was lying in an inn close to ours. I went and saw the body of a Ya-men gentleman lying in a very fine cart, and in a room close by were his two servants; one had a fearful gash in the neck, and looked to be dying, the other had a large vein cut, and both had lost a great deal of blood. I felt very thankful to the Lord for preserving me.

Being delayed all day for mules, I sent to the *Ya-men*,

and was promised that we should leave early in the morning. We were up very early and had everything ready; about 7 a.m. a man came to know what we wanted, and after a great deal of talking about the trouble of getting animals, went away; about 8 a.m. some men brought pack-saddles, and a great deal of time was again wasted in talking and in tying up the loads, and then unpacking them to readjust the burden. About 9.30 some asses were brought instead of mules, and it was about 10.30 when we got off. Truly one needs a great deal of grace to travel in this empire.

The road was a most desolate scene; there were skulls and bones more than elsewhere. If one asks what has become of the people, the invariable answer is,

"EIGHT-TENTHS ARE DEAD."

I met an honest-looking villager, and put a few questions to him: "What is your name?" "Chang." "Where do you live?" "About five *li* from here." "Have many died of starvation?" Shaking his head and sighing deeply, "Ah, don't talk about it; it has been fearful! Eight out of ten are dead." "How many of your family have died?" His emotion is stirred, and tears begin to come. "Last year I lost four sons and one daughter—ah! all dead." I felt very much for the poor man, and I was determined to help him, but my cash was ahead, and if other men with us had seen me give him a few hundred they would have spread the news, and in all probability we should have had a crowd begging at the next village. I had a small piece of silver on me, worth about 6s. 6d., and I gave it to him unobserved. He burst into tears at this unexpected treasure, and I had to tell him to be quiet or the people who were walking with us might think that I had struck him. He was most grateful.

At Yang-ch'en Hien last year many were eating human flesh;

## FOOD WAS FIVE TIMES THE USUAL PRICE,

and men were afraid to travel.

Arrived at Tseh-chau Fu I sent to tell the magistrate that I had come back, and was ready to distribute relief. I had an interview with him; he was very friendly. After waiting ten days, the official list was brought, containing the names of poor people in seven parishes in the city, six outside the gate, and seventy-six villages. The news has spread into the country and the villages are bringing in petitions to us. I determined to use the official list as a basis, and to make out our own list, adding any poor widows or deserving cases we came across. We began in earnest to visit the people. The magistrate sent three men to help us, and Mr. Yao, Mr. P'an, and I each took one and visited our several districts. The first thing was to send for the elder, give him the list, and ask him to lead us to the people. By this method we were able to judge for ourselves, and if any appeared undeserving we struck off their names. We found it difficult to add fresh names, because a crowd were behind us all the time, and all wanted their names put down. We had to be careful not to make a disturbance. Every step in relief-work plunges one into some fresh difficulty. Those on the official list receive government relief, and if one abides strictly by it, hundreds of the deserving are deprived of help; if one makes out a fresh list and does not put down every name, those you reject as less needy are



most likely to feel envious. We found that about sevenths on the list were poor widows. We met with many sad cases. We visited twenty-one villages within ten *li* of the city, and I saw much distress: about thirty men in them

#### WERE BEHEADED LAST YEAR FOR EATING HUMAN FLESH.

The food which the people are now eating is such as we would scarcely give to pigs. It is a marvel how they live. Bark is still used, and the peeled dead trees are soon noticed.

In distributing tickets my plan was to get the elders to gather the poor to the temple; those who had their names on the official list sat in one part, and those who had not in another. I first gave tickets to those on the list and sent them home, and then from the other poor women I selected the poorest, choosing those whose garments had been patched until there was none of the original left. If the kind donors' money will only enable the poor people to buy a little bran to mix with their present food, and to get a decent garment, it will be a great blessing to them. An old lady who feared she would get nothing was led up to the table by her son. I asked, "How many of your family are dead?" She replied, "Eight have died." Nearly all our visitation was finished by the 7th of May, and we were ready for distribution.

#### DISTRIBUTION BEGUN AT TSEH-CHAU FU.

We began distribution to-day. Our plan is, on the first day to give relief to people living in the city, on the second day to those outside the three gates, and on the third and fourth days to the poor needy ones coming from eighty villages. The mandarin has very kindly placed at our disposal a large temple where the government relief is given away. This temple has two large gates on the street, opening on to an extensive yard, then two more doors and another large space, to the south of which is a stage, on the east and west apartments, and on the north a stone pavement, approached by a few steps, and covered by a fine carved and gilded roof. In the rear is a large hall containing three gilded idols, about eight feet high, and a number of fine tablets. Our place of distribution was the platform. The bankers had brought a million *cash* packed in piles of 100,000; and three tables were placed, at which the money was to be given. When all was ready, we let in the people from one district at a time, and then separated those whose names were on the official list from those who had merely come in hope of help. The first day we had very good order on the whole, and finished about 3 p.m.

The next day we picked up an anonymous card in our doorway, stating that some elders in the city had been extorting money from the people. As each company came in they sat down, for I now saw the wisdom of the Lord Jesus in saying, "Make the men sit down." We told them

#### HOW THE MONEY CAME, AND WHO SENT IT—

that many poor widows and little children, hearing of their distress, had given and collected money to help them; and spoke about extortion, concluding with a few words about God; then the relief was given, and as the people left a small number of gospels and tracts were handed to the most intelligent from each district. A Mr. Li heard our exhortation, but he did not take heed to it; for we heard that he extorted about 100 *cash* out of every 1,000, and that the people, acting according to an official notice at the temple, told the mandarin, who gave him a beating of 100 blows. We distributed 650,000 *cash*. There were some very touching cases among the poor, the blind, and the maimed.

The money which they receive will be such a great help. Some will buy grain, and 100 *cash* worth sown may realise 2,000 *cash* worth or more of food for the winter. Many will buy second-hand clothes, for not a few of the garments worn had not a bit of the original left. A great many homes have been made glad, and God alone knows the grateful hearts. I believe many were like the cleansed lepers, who were so taken up with the cure that they forgot to say "Thank you" to the Lord Jesus.

*Saturday*.—We had a busy day. Beginning at 9 a.m., we finished at 4 p.m., having relieved forty villages. When I arrived in the morning I found two men made fast who had been beating another man very severely. I felt bound, according to the official orders, to hand the men over to the mandarin. Doubtless this was a designed plot for a disturbance. "He disappointeth the devices of the crafty, so that their hands cannot perform their enterprise."

*Sunday*.—We all rested to-day, and enjoyed it. Many wondered why, others knew it was our "worship-day."

*Monday*.—Again relieved forty villages, distributing 95,000 *cash*. This brought our first distribution to a close. We have had

#### SPLENDID ORDER ALL THROUGH,

although inexperienced. The Lord has given us wisdom and peace. Received more silver from P'ing-ying Fu for another large district.

On *Tuesday* and *Wednesday* we selected twenty-four petitions from a number of others, and visited the villages which sent them. In some cases we found that the given distance from the city was false, in others that a false list had been made out; doubtless some elders thought that we should, without investigation, give them money to distribute.

On *Thursday* we distributed among twenty-four villages within twenty-five *li* of the city, the sum of 566,000 *cash*. All went off well. Received a fresh list from the *Yamen* of about 4,000 names of cases of need in sixty-three villages.

*Friday*.—My three native helpers were unwell, so I thought it best to let them rest over the Lord's day, while I went to do what I could to expedite matters. I was enabled to visit six villages, and to rest at the relief centre. There were very few people in these villages; about sevenths had died. Most of the houses were empty, and contained furniture which the owners had not been able to sell before they left or died. In one house I saw the contents of boxes strewn over the floor, and a good number of pawn-tickets, good furniture, and an idol shrine. I went into a small room, and there, noticing something on the bed, I uncovered it and found the skeleton of a woman; her work-basket, basins, etc., were about the place, as on the day of her death. It is very sad to see the large number of strong, brick-built, one-storey houses that are uninhabited, and to meet so few people about. Towards evening it became cloudy, and one of the *Yamen* men said, in a jocular way, "If you like, you can make it rain." I was going to reply, "No, I cannot," when I thought of Elias, "a man of like passions as we are, who prayed, and the heavens gave rain, and the earth brought forth her fruit." Being reminded that this same power was at my disposal, I prayed, and just as we reached our resting-place it began to rain. The gentleman in charge of government relief treated me kindly, and we had a long chat about things in general.

#### DIFFICULTIES AHEAD.

*Saturday*.—To-day twenty villages were to be relieved. Very early the people began to assemble. We had a steady fall of rain, so we made out tickets for sixteen villages without leaving the temple, and then I returned to the city to spend the Lord's day. It was dark before we



reached our house, when, to my surprise, I found the native helpers quite excited by a number of evil reports which were abroad. The evangelist P'an, more bold than his fellows, seeing an infamous bill, took it down as well as he could. While he was doing so a man looking on said, "We intend first to kill you three, and then to kill the foreigners." P'an immediately caught hold of the man and would have taken him to the *Yamen* but for the entreaties of his intimidated friends. I looked at the bill, and it may be well just to give the substance of it: "These foreign devils have come here under the guise of relief to injure us. We warn you, people, to beware of them. One of these devils (Mr. McIlvaine) came here last year to give away relief; while he was in the city we had no rain, but as soon as he left it rained. (This threw light upon what the *Yamen* official had said to me, but whilst we had been there there had been several good rains.) When the clouds gather over the city, these devils stretch forth their hands towards heaven and scatter the rain. The books of these devils' church say that Jesus, their chief, was crucified upon a cross, and they tell us to worship God. We call upon the people to drive them out. They want to buy the hearts of the people."

I was perplexed to know what to do, but after prayer it occurred to me that it would be well to ask the

#### ADVICE OF THE DISTRICT MAGISTRATE,

because as we were on public business, if no notice had been taken of the bills, we might have been secretly injured, and then official ignorance could have been pleaded. I sent my card by my teacher to the *Ya-men* (of course these reports were known there), and the magistrate sent me word that he would consult with his superior, and asked me to call to-morrow.

*Sunday*.—Early this morning my teacher went out and took down a bill which was posted on our door. It was to this effect:—"You devils have come to our city, but we warn you to clear out as soon as possible, or we will tear you to pieces, as one of our ancient worthies did his enemies." The people generally were excited. I expected more silver, and wished to stop it, so I tried to hire a man to carry a letter to P'ing-yang Fu, but no one would go. I had to ask the magistrate to find a man, which he kindly did, but this man was afraid at first. Some of my own men were afraid. This word came with much power to my soul, "Though an host should encamp against me, my heart shall not fear; though war should rise against me, in this will I be confident." Our servants wondered when I repeated this.

The magistrate received me very kindly, and spoke reasonably—I believe he was truly friendly. He promised to do what he could to help us to get through the distribution quickly, because the people who would suffer, he said,

#### HAD NOTHING TO DO WITH THE EVIL REPORTS;

and I believe he paid several visits to his superior the prefect for consultation. In the evening my teacher was told that the prefect would send a gentleman the next morning to help in the work. In the afternoon three men from another province called to see the evangelist, and they told him who wrote the bill. Two of them had seen it written. The writer was a Mr. Wang, a wealthy man, who has the rank of a military mandarin. He fears neither the rulers nor the people; and we hear that he expects any stranger to pay him the same respect as is shown to the civil rulers, and to consult him on all matters. The people say that he feathered his nest last year by helping in distribution, and it seems that his idea was that the money

we brought should have been put into his hands. I was told by the *Ya-men* servants that he had presented a petition to the magistrate to expel us, who had replied that we had come to do the people good, and he could not do it. Being foiled here, Mr. Wang applied to his friend the prefect, and here doubtless he met with approbation; for later on the prefect sent us word "that the people in the city did not deserve the money; we had better take it where it was more needed," which was a polite way of telling us to go away altogether, as of course if we were compelled to leave one city we should not be received in another. The promised help in distribution was withdrawn, and we were advised not to stay even to relieve those to whom we had given tickets. We were involved in many straits,

#### BUT THE LORD HELPED US.

The bankers had about two millions of *cash* in hand, for which I had to buy our silver back at a loss. Only one man gave us a proof of his gratitude. He had been waiting sometime to see one of our helpers, because he did not like to come to us himself. He met Mr. Yao, and gave him a small basket of cakes for us. I was much pleased.

There is quite a marked improvement in the city since we came. Then there was such stagnation of trade that but few shops were open; now there are a great many open. When four million six hundred thousand *cash* (about £920) had been put into circulation, for which not 100 *cash* worth of anything was taken away from the place, the people must be a little better off.

*Tuesday*.—We could not leave to-day as we expected, because we could not get mules. We had a heavy fall of rain for several hours. The magistrate said to my teacher, "I am very glad you had not left, or else the people might have been confirmed in their opinion. This is a proof that you do not hinder the rain." A report was circulated that we had bribed the magistrate with 4,000 ounces of silver, so he asked us to publish an account of our receipts and expenditure, which we did. The people are against Mr. Wang, and many are cursing him.

*Wednesday*.—We are again delayed for mules, but have received our first packet of letters for four months. Thank God for these words of comfort at this time.

*Thursday*.—We left this morning for P'ing-yang Fu. As usual, the *Ya-men* protectors sent with us were ready to steal whatever they could. Our caps and a brass basin were missing, but were given up on the withholding of their wine-money.

On the road we were delayed for two days, and had an opportunity for preaching and selling books, which was quite a treat. In nine days we reached P'ing-yang Fu in safety, feeling inclined to say, "I have laboured in vain; I have spent my strength for nought and in vain, yet surely my judgment is with the Lord, and my work with my God."

#### MISSIONARIES EN ROUTE.

**W**E have received news of Dr. and Mrs. Schofield and Mr. Landale, from the United States. They had experienced rather rough weather during part of their voyage across the Atlantic, but were well when the letters were sent off. Opportunities had offered in one or two places for bringing the needs of China, and the work of God there, before Christians.

We have also news from Miss Kerr and Miss Wombwell, from Aden; they were both well, and having a pleasant passage. We trust that our friends will be remembered in prayer by our readers, so that they may be greatly strengthened for the work they have undertaken.



## Letter from Mr. Hudson Taylor

### TO THE FRIENDS OF THE CHINA INLAND MISSION.

*Wu-ch'ang, March, 1880.*

DEAR FRIENDS,—It is now more than a year since I left home, and by various causes I have been prevented from doing much correspondence. It has been with great regret that I have found myself unable to send replies to kind friends; but it has been suggested that a letter from myself to the readers of CHINA'S MILLIONS would be acceptable to some.

After a voyage of much comfort and many mercies, our missionary party reached Shang-hai on the 23rd of April, 1879. My health had been very poor all the voyage, and soon after arriving in Shang-hai severe illness rendered it necessary for me to seek restoration in Che-fu, the sanatorium of China. Much benefited by spending some months there, I attempted, towards the end of summer, to visit some of our stations, but was soon compelled by renewed illness to return to Che-fu, where, with my dear wife, I remained until the beginning of December. This prolonged stay will, I trust, result in lasting benefit to the Mission. Proving personally the value of Che-fu as a sanatorium, I asked others of our number who were needing a change to join me there, with satisfactory results in nearly every instance. But for the good thus obtained, Mr. and Mrs. Judd, with their family, would have needed to return to England. It soon became evident that permanent premises were desirable, and no suitable house being procurable, a site was purchased, and a house built, in which Mr. and Mrs. Judd are now living. Further accommodation is needed for the temporary use of invalid members of the Mission; and it is hoped that a school for the children of our missionaries, and a hospital for Chinese, may also in course of time be added, as the Lord shall provide the means. The site we now have is sufficiently large for such buildings.

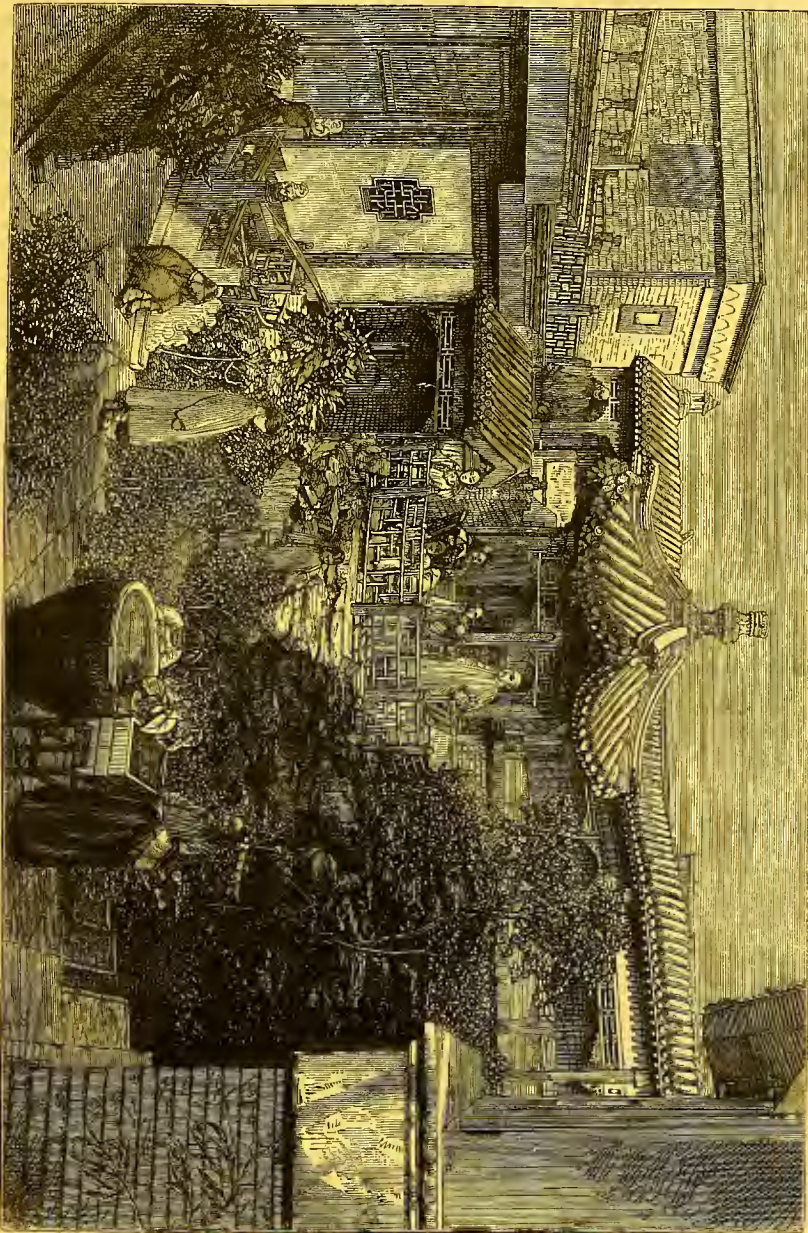
Last year was one of unusual heat, and proved fatal to many Europeans. Our dear brother Mr. W. McCarthy was soon taken from us; two gentlemen also died who came out on the same French mail steamer. The party that came out with me are now widely scattered. Mr. Pigott has been journeying with Mr. Cameron in MANCHURIA, in the extreme N.E. of the empire. Mr. Hunt, who has spent most of the time in or near Che-fu, will soon, D.V., be on his way to SHEN-SI in the N.W. Mrs. McCarthy has accompanied Miss Kidd to KWEI-CHAU in the S.W. Mr. Hunnex has been studying at Gan-k'ing, in GAN-HWUY, which is central. Mr. Coulthard has accompanied me in my journeyings, and has rendered me much valuable assistance in the various matters in which I have been engaged.

In December, I crossed from Che-fu to our most northerly station in KIANG-SU, Ts'ing-kiang-p'u, and thence to Yang-chau and Chin-kiang. Spending the month of January in these stations, in February I came on to Wu-ch'ang, and arranged for the departure of Mr. Trench and the colporteur Lo, for YUN-NAN; also of Miss Kidd and Mrs. McCarthy (escorted by Mr. Baller and the evangelist Yao) for Kwei-yang, the capital of KWEI-CHAU, where Mr. and Mrs. G. W. Clarke are now residing with Mr. Broumton. On the 1st of March, Miss Wilson and Miss Faussett, accompanied by two members of the church here, left us to join Mr. and Mrs. King in SHEN-SI; and about a week later two native brethren started for SHAN-SI, to join Mr. Elliston and Mr. Parrott. I am hoping to visit other of our stations before the summer.

I have no doubt many of you will have rejoiced with me, as you have heard from time to time of the departure of missionary sisters for provinces in which, but a short time ago, there were no resident missionaries at all. The safe arrival of Mrs. Nicoll at Chung-k'ing (SI-CHUEN), and of Mrs. Clarke at Kwei-yang (KWEI-CHAU), will, I hope, soon be followed by much blessing. The stay of Mrs. King in Han-chung (SHEN-SI), now of several months' duration, has been attended with no difficulties; while our sisters in SHAN-SI have good reason to believe that their labours have not been in vain.

Not having been able to visit our stations generally, I can add little to what has already appeared in CHINA'S MILLIONS as to the located work. The children in the school at Chin-kiang, under the care of Miss Desgraz, and also those in Yang-chau, superintended by Miss Hughes and Miss Smalley, show manifest signs of improvement, and the attachment of the women and of the children in the day-school here to Miss Kidd was very gratifying to see. The state of Mr. Douthwaite's health necessitates his leaving his station at Kiu-chau; and Mr. Randle, who is about to be married to Miss Ellen Boyd, will take up his work. Mr. Douthwaite is removing to Wun-chau.

The recent arrival of Messrs. Pruen and Sowerby has given us much joy, and we are praying for further reinforcements, which are greatly needed. We are thankful to know that at home there are suitable brethren offering for the work, as here we have open doors calling for labourers. Will you not join us, dear friends, in praying that God will soon open the way for others to join us? The way in which God has helped us through



CHINESE GENTLEMAN'S GARDEN.

[See page 68.]



this year encourages us to trust Him for the future : tried as we have been as to funds, in some way or other the LORD has provided ; and when we compare the work accomplished with the limited means we have received, we cannot but feel that He who multiplied the widow's oil and meal has been helping us.

The year has not passed away without other trials. We have felt it necessary to advise one of our valued native helpers to retire from the work, his conduct recently not having been satisfactory ; and another helper has had to be suspended for the part he took in a law-suit. We have been disappointed to find that Mr. Markwick's sight has been failing so fast that his return to England shortly seems necessary. The severe illness which he had when in the famine districts of SHEN-SI and HO-NAN appears to have had much to do with this. The prolonged illness of Mrs. Moore has likewise been a cause of great concern to us, and still continues to be so. May we ask that the health of our missionaries may be continually remembered in prayer, that if the Lord will, the coming summer may see less sickness, and that the lives of all may be spared ?

We greatly rejoice to hear that the attendance at the prayer-meeting at No. 2, Pyrland Road, continues undiminished. This has been a great encouragement to us amid the trials and difficulties that we have passed through. Often and earnestly do we pray that God will abundantly bless all those who sympathise with us and help us in our service for the Lord in China.

Yours gratefully in Him,

*J. Hudson Taylor.*

## Travelling Queries.

### EXTRACTS FROM LETTERS OF MR. GEO. W. CLARKE.

**R**WEI FU, SI-CHUEN, *December 17th.*—At I-chang we had a trying time in getting off. Our trawl after the first night on board, began to leak, and as a little damage had been sustained, we did not think it wise to proceed, but changed our contract, and by adding more money secured another boat. We crossed the river on the 3rd, and left on the 4th. The Lord has truly preserved us thus far, although in ascending the rapids we have been exposed to danger. Whilst waiting at one of these for a day and a half we had much reason to praise the Lord, for whilst two boats like our own were crushed we only sustained a little damage. Boats waiting to ascend are exposed to injury arising from two causes, the upset of the current or swell, and the number of large boats fore and aft, between which there is a danger of getting jammed like a nut in a nut-cracker. The crashing sound is anything but comforting. One of the boats sprung a leak, and passengers and goods had to be put on shore quickly.

The gorges and the scenery generally are very grand. We went ashore in several places, and were able to do a little to tell of the love of God. The folks received us very kindly, and we mixed quite freely with them. At the first city in the province, Wu-shan Hien, we found a boat waiting us from the *Yamen*, it displayed a nice flag, on which, in white characters on a red ground, was, "To receive and escort the foreign travellers." The authorities had received a letter from the I-chang *Yamen*, and asked us for our cards and passports that they might send a report of us to the Governor-General. I have not seen the same respect shown before.

We met with an accident on December 23rd, which has been the most trying of all my travelling experiences. We were proceeding comfortably on our way, when early in the morning we struck a stone, which made a very bad hole. Mr. Nicoll cried out, "Get ashore as soon as you can;" there was a general excitement,

doors being pulled down and thrown ashore, men carrying out boxes, bedding, rice, etc. We soon put our wives ashore, who watched our goods as we rescued them : as soon as we could, we got out the Bible Society's books from below. The boat was filling fast and going down, but running ashore, I succeeded in tying her mast to a stone. We were only able of the eleven boxes of books to get four or five out dry ; the remainder in a short time were floating in the water, which made them exceedingly heavy to lift. The boatmen soon fixed us up a tent made of their masts and oars, and when the boards were dry we laid them down and shifted into our new quarters on the sands. Near where we struck there was a very suitable place for drying the books ; and Mr. Nicoll's clamps, with two pieces of board, made an excellent press for squeezing out the water. The first night Mr. Nicoll and I kept watch, but we found that constant plodding on with the book-work tired us out, and we could not continue it. Thank the Lord, we lost nothing. Christmas day was fine, and we spent it in drying the books ; Mrs. Nicoll made us a pudding, which was the most acceptable that I ever tasted. Some days were moist, chilly, and rainy, which did not help us nor excite the men to work ; poor fellows, they huddled around a fire till disturbed by some word of exhortation from us. Some men offered to raise and repair our boat, and working in concert, in a few hours floated her. As soon as we could, on December 29th, we got on board again. We made a start, and went a few yards into the teeth of a small rapid, and when the strain was put on the rope it broke, and then the mast snapped, and we were drifting down the stream. Mr. Nicoll and I rowed, and catching the back-water, brought up again at the same place where we had been since the 23rd. Well, we have much to thank God for, because the accident might have happened at a rapid, and life and property been lost, whereas we are all in good health, and have lost nothing.

## Tu-ch'ang. Hu-p'eh Province.

### WORK IN THE VILLAGES.

*A Letter from Miss Wilson.*



WE HAVE just returned from a good meeting at the house of the widow of my dear old servant. As her baby is only eight days old, we made her remain in the inner room, and I sat, as a block, in the doorway. Mrs. McCarthy sat near the preacher at one side, and our believing servant at the other side of a table, round which the children and men thronged, whilst the women were at one end of it. I got them to repeat the hymn "Jesus loves me," verse by verse, as they do at every meeting; then they sing it, falling in pretty well with Mrs. McCarthy's beautiful voice. The evangelist then read of the sufferings of Christ, and His great meekness, commenting as he went on, and added the text, "Come unto Me all ye that labour and are heavy laden, and I will give you rest," which comes home to those who bear all burdens on their own shoulders. Then Lao-chang, the servant, spoke a little; and after the hymn "Come to Jesus just now" was repeated and sung, a prayer by the evangelist, with the benediction, followed by a solemn pause, closed the meeting.

With respect to the subject, and to the attention of the people, this is by far the best meeting we have had. Hitherto the congregations have made a noise, which increased as the preaching went on, and singing was essential to quiet them. They come in a crowd every morning, and in much smaller numbers by dim lamplight. The meeting I have mentioned above took place in the afternoon, as we partook of the Lord's supper in the evening at the widow's house.

We are the objects of most untiring curiosity. People wait for hours, gazing in at our window, unable to see anything more than a few stores and my large red blanket which divides the room into kitchen and parlour, including bedroom.

The rain has favoured us by setting people at liberty to hear the Gospel, and when we go to the surrounding villages the Lord will doubtless stop it, or rather the snow, to which it has turned.

The rain came into our room in several places, but scarcely at all on to the bed, and we could get a little amusement out of the waterfall, the rockwork, and the grass stored for fuel in the loft above. Mrs. McCarthy said we were sleeping in the conservatory.

My servant is witty, but prefers his own will to mine, so we must not encourage him too much in it. He really enjoys preaching, uses good illustrations, and if kept from conceit, he may be greatly used of the Lord in the villages.

I am happy to be in my element once more, and in company with one who is always ready for Bible reading and prayer. We are not very strong, but save ourselves between times as much as we can, although it is almost impossible to keep the people out of our room. I had a very happy time with the women this morning, trying to make the Gospel very simple to them; they understood one thing, that Jesus, the Son of Man and Son of God, wanted them to live with Him in His heavenly place, and the devil wanted them to be in his place in hell.

## A Day in the Country

WITH SOME OF THE FAMINE ORPHANS.

*From the Diary of Miss Horne.*



FEW weeks ago we had a treat with the children which I had long been looking forward to, viz., a day in the country. We hired carts, and went about four miles. Mr. and Mrs. James, and Mrs. Richard joined us. We stayed at a quiet little valley in the nicely kept and pretty temple occupied by a large household of priests. Their full number was about sixty, but we saw very few, as many of them were busy gathering in the harvest. The autumn tints appear to be of very short duration here, but we had the pleasure of them that day, though I cannot say the children appreciated them very much. The one end of the valley being open, gave a pretty view of the blue mountains to the west of the city. I felt then, as I so often used to do at home, that a little taste of the country made me long for more.

Miss Crickmay and I walked almost the whole way home; and it needed some vigour, for the animals knew instinctively that they were going home, and kept up a smart pace; besides which, as we were not satisfied to walk in the track of the carts, but kept on the top of the defile through which they were passing, we many times had some long angles to make. We thoroughly enjoyed our race across the stubble-fields, though it did not improve our Chinese flowered shoes. When nearing the city we could not but be reminded of the first time we entered that gate, a year and a day previously. Then we had indeed felt strangers in a strange land, but how soon had the LORD made our way prosperous. *How* much we had to praise Him for, we felt we could not well measure. We feel that He has blessed our feeble and imperfect efforts—blessed them more, we believe, than He has allowed us to see.

We had such a stirring time of prayer this afternoon when meeting for worship, such prayer as made one long to leave all the old self behind, that has so often failed through selfishness and want of consecration. Oh, it is good to feel the Holy Spirit continually calling one on to a higher knowledge of the LORD JESUS, by whatever training it may be.

### A CHILDREN'S PRAYER-MEETING.

About a week ago I was very much cheered by a prayer-meeting with my girls. I had often wished them to lead in prayer when we were all together, but they seemed afraid, though several had done so in private with me. On this evening I was feeling very weary and nervous, having had an extra amount of work to do, because Miss Crickmay was very unwell. I asked them to pray for her and for some others that they knew, fearing all the time that perhaps they would not get over their shyness. But my wish (which I had just before been hoping that the Lord would grant) was to be given me, namely that something should send away my nervousness. Two of them in simple earnest petitions prayed for dear Miss Crickmay's recovery, and also that I might become stronger. There was such a true ring about them that I could not help tears of gratitude coming into my eyes; it did my heart good, and I went back to my room feeling all my nervousness gone. A cure for that amongst my children was about the last place to expect it; but, praise the Lord, His ways are not as our ways.



## Recent Intelligence.

**MR. GEORGE CLARKE** writes, on February 5th, from Kwei-yang Fu:—"Thanks be to our heavenly Father for bringing us both in safety and in good health to this place this evening."

Again, on February 13th, he writes:—"We had a very quiet time in coming down from Chung-k'ing Fu to this place, scarcely any one took any notice of us. It was a wet journey, for we had only about two sunshiny days out of seventeen. The paths were narrow, often steep ascents and descents, which at times were dangerous because so slippery. The men often let my wife's chair fall, which made her timid. She would rather travel up all the large rapids on the Yang-tse route than take this journey; I was so thankful that she was such a good traveller though. The country was pretty well cultivated as far as Tsen-i Fu, but from there to this city there is a great deal of devastated country."

"We have been talking about opening a boys' day-school, and I hope to begin on the 17th. A few hours after we had determined on opening one, I received a letter enclosing a small donation from some Sunday-school teachers and scholars, which will enable me to go on for about three months, and I trust that the Lord will enable me to continue it. By God's help we will do what we can. Our school teacher, who is a suitable man, and I believe a Christian, has invited my wife to go on the 16th to eat rice with his wife and to meet her friends. We hope after this that many women will come."

**MR. EASTON** writes, from Ts'in-chau, on February 3rd:—"I have to-day finished distributing all the clothing I could get, in all some 2,500 garments. I shall continue to give grain up to the end of the Chinese year, which will about use up all the famine money I have in hand. Now the snow is on the ground, and we are near the end of the year, I get many applications for help, and send grain into various parts of the country as fast as I can get sacks and donkeys. One hundred taels (about £25) will now buy 650 sacks of Indian corn. The officials in many parts of the province have been very busy distributing both clothing and money."

"Having silver and letters for Mr. King, and wishing to consult with him, I visited him at Han-chung, and have only returned a few days. Han-chung is a more important place than this for work, and we feel especially grateful to God for giving a house there, and a suitable one too. The city itself is large, and having, within a circuit of 100 li, numerous large, well-populated villages in the plain around it, forms a good field for a man's life-work."

"Mr. King is doing much good there with a few simple remedies made from native medicines. He has saved three persons from suicide, and cured several heavy opium-smokers. The rulers and people are all very friendly and kind. While I felt a little disappointed that Mr. King did not reach this place, yet I quite rejoiced at the cause of the hindrance."

**MRS. NICOLL** writes, from Chung-k'ing, on January 17th:—"I feel that I must not miss this post, for our hearts are so full of gratitude to our loving Father for journeying mercies, and I know how anxious you will all be to hear of our safe arrival. I think you know about our having been wrecked, but although one or two days were wet and piercingly cold, God kept us from taking severe colds, and we are in good health. To-night my head is aching very much, and I am nearly used up, for I have been unpacking all day, and trying to put our things a little comfortable."

"We had heard before we arrived that the Roman Catholics had a riot at Kiang-peh some time ago. The weather is only just settled, so it may be our Father saw fit to detain us a week on the road, that we might arrive here in safety. Not even a crowd gathered when we landed; it made me feel ashamed that I had in the least doubted our Father's care. We shall all be so thankful for the sweet day of rest to-morrow."

**MR. NICOLL** writes, on February 20th:—"We have had a busy time here since we arrived. As soon as it was known in the neighbourhood that Mrs. Nicoll was here, the women flocked

to see her. We arrived on the 5th of the 12th moon, and until the 22nd we had from 100 to 200 women daily. Then for a few days they seemed to be taken up with preparing for the New Year, but since the 2nd we have been quite besieged, with the exception of yesterday and to-day, when it has been raining, we have had from 200 to 500 women daily. We receive the men in the front of the house, and the women in the inner hall. Mrs. Nicoll sits along with the women, while I or one of the natives speak to them. Messrs. Riley and S. Clarke thought of leaving us before the new year, but I am very glad they did not, or we should have been short-handed."

**MR. DRAKE** writes, from Pao-ting Fu, on December 3rd:—"After nine months' continuous study, I felt the desirability of a change, for the sake of health, and also for better opportunities of using the language; consequently I determined to make a journey to this place, in company with a native Christian, and to take for distribution 3,000 tracts and books. Travelling a distance of 300 miles, all classes of people to whom the books were offered, readily received them, and generally after distribution several persons came to the inn in the evening."

**MR. DALZIEL** writes, on March 1st:—"On paying the rent to-day I was informed that the landlord would require this house on the 1st of April, as he was intending to build an English house upon this site. We will see another which is advertised to-morrow. The Lord will provide. Last night, Sunday, a thief came into the house and would have taken away dollars, but my wife had a violent headache, which made her unable to go to the Temperance Hall. The man got into the room where I keep all monies, my own and others, but when he heard her speak he decamped. God be praised, nothing was taken."

**MR. PRUEN** writes, from Nankin, on February 18th:—"On February 1st, I attended the afternoon preaching to the Chinese in the city, and spoke a few words, Mr. Adams translating. Mr. and Mrs. Adams make me very comfortable. Truly, the lines have fallen to me in pleasant places, and I believe it is the Lord's doing."

**MR. SOWERBY** writes, from Nan-kin, on February 18th:—"We are all pretty well here, and hard at work. I have taken quite a fancy to my young teacher, and am getting on well with him, although I find, as others have done before me, the language very hard to acquire. I go nearly every afternoon to the hall, but as yet can only watch the peoples' faces, etc. Mr. Adams is very kind, and helps us a good deal with the language. I am very happy here. The Lord has heard our prayers for Nan-kin in causing increased interest in the glad tidings, but we trust and expect this to be only the earnest of what He is about to do."

**MISS WILSON**, who, with Miss Faussett, is on her way to Han-chung, SHEN-SI, writes, on March 6th:—"Dear Mr. Taylor, after we had watched you to the last, we settled down to our quiet boat-life, satisfied that the Lord would go with us all the way. We reached Tsai-t'ien two hours after dark, and made 120 li next day. On Wednesday, the 3rd, we stopped at the chief boatman's village, and he encouraged us to land; a number of people came about us, and led us to his house. Two women took us by the hand, and another brought out an umbrella, as mine was left behind at Wu-ch'ang. The people formed a circle round us to hear, but we could only talk a little to those nearest us, and hope that the tracts we gave might be read with interest. Then they escorted us to the boat, and stood on the shore whilst Wang Keh-chong spoke very nicely to them. In the evening the people bought tracts too, and several women came on board. We sell tracts sometimes from the boat window. This morning I seized the opportunity to land when the boat was close to the shore, and had a long walk before breakfast, through the string of hamlets that we find everywhere on the river bank. I sold more than 100 cash worth of tracts."

**MISS FAUSSETT** writes, on March 6th:—"We are journeying along very peaceably. The boatman is very good to us; he comes in the evening to listen to the singing, reading, and prayer, and so do his helpers. A number of women and children have been into our boat at different places. They are not at all suspicious of us, or afraid to take tea."



## WITH THE DATE WHEN OPENED

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London: Published by the China Inland Mission, 6 Portland Road N. May 1878. Admt. 2s 6d. 1880.





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(EBENEZER)

(JEHOVAE-JIREH)

# CHINA'S MILLIONS

EDITED BY J. HUDSON TAYLOR.

JULY and AUGUST, 1880.





# Anniversary of the China Inland Mission.

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WE ask for this number of CHINA'S MILLIONS the careful attention of every one into whose hands it may come ; no one who cares in any degree for the Chinese can read it without interest, while the friends of the China Inland Mission must rejoice as they learn how their prayers and gifts have tended to the furtherance of the work of God in China.

Those who are unfamiliar with the work attempted by the China Inland Mission, may in a few minutes acquaint themselves with its operations, as the report here given, briefly recounts the progress of the work, from its commencement in the Cheh-kiang province, to the last opened station in the province of Shen-si.

Those who, map in hand, note the extension of the work of the Mission from station to station, and from province to province, cannot fail to be struck with the success vouchsafed to the endeavour made to carry the Gospel message into parts of China never before trodden by the foot of the Protestant missionary. The large coloured map published by the Mission, one of the best maps of China known to us, would materially aid those who desire to acquaint themselves with mission work in China. It may be had for sixpence from the office of the Mission.

In the absence of such a map, the outline map of the present number will serve to show the relative position of the provinces referred to in the report. In the case of a country so little known as China, everything which helps to make its several provinces better known is of value, especially when it is remembered, that both in population, and area, these provinces equal European countries. It will be a brighter day for Christian missions when many of those who pray for the extension of the kingdom of Christ can say, as Mr. Cust, a member of the Council of the Royal Geographical Society, said in his speech, which will be found on another page :—"It is my privilege in my old age to watch the missions in every part of Asia and Africa of every one of the evangelical societies, and I think I can lay my finger on the map and know exactly what is doing in every part."

We trust that not a few of our readers follow with equal interest the progress of missions in China. To all such the pages of a report need no commendation. The information it contains, if not as complete as could be desired, will certainly be valued.

To the friends of the China Inland Mission it should be not the least cause for thankfulness that the platform of a China Inland Mission meeting is common ground, on which Christians of all evangelical churches may unite to advocate increased earnestness in efforts to spread the Gospel in China. At the meetings now reported, the speakers, as it will be seen, represented nearly all the principal sections of the Christian Church ; and, in a beautiful manifestation of Christian unity, they all joined heartily in expressing their deep interest in the work of the Mission, and in pleading earnestly on behalf of the unevangelised millions of China. Their words of warm sympathy, of generous encouragement, of intelligent appreciation of the work already attempted, and of the work which remains to be done, are recorded in these pages. They cannot be thoughtfully read without a deepened interest in China ; more prayer, more practical sympathy would certainly be called forth, the wider proclamation of the Gospel message would follow, and many a home in China now dark and wretched because of idolatry and superstition, would be made bright and happy through the knowledge of Him, whom to know is life eternal.

If, upon reading the contents of this number of CHINA'S MILLIONS, our friends feel that we have not overestimated their value, and consider the number one well adapted to promote interest in China, will they at once take steps to turn it to good account ? Perhaps the best way to begin would be to send a shilling to the Secretary, 6, Pyrland Road, London, N., in return for which six copies will be sent post free. These lent, or given away, with prayer for a blessing on their perusal, will be seed sown, which will bring forth fruit, over which those spared to see another anniversary will doubtless rejoice. "I had never," said one, "felt any interest in the poor Chinese until one of the first numbers [of CHINA'S MILLIONS] was sent me by a friend." Mark the result. "Now, if it were possible, I would willingly become a missionary ; as I cannot think of this at present, I will do all I can in prayer, and to awaken an interest in others through CHINA'S MILLIONS. For this purpose I take in several copies monthly."

B. B.

# Meetings held in the Conference Hall, Wildman Park,

WEDNESDAY, MAY 26th, 1880.

## Afternoon Meeting.

THEODORE HOWARD, ESQ., Chairman.

THE meeting was opened by singing the hymn, "Sow in the morn thy seed." Prayer was offered by the Rev. JOHN WILKINSON.

Mr. B. BROOMHALL, Secretary, then read portions of the following

### REPORT.

THE year just closed has been one of real progress and of considerable extension in the work of the China Inland Mission. It has also been a year of unusual trial. This has come in the form of sickness and death. The members and friends of the Mission have had cause for deep concern in the dangerous illness of its leader, and on account of the serious illness of others. Twice has the life of Mr. Hudson Taylor appeared to hang in the balance, but through the goodness of God he has been spared, and is now restored to health, though less able than formerly to bear the strain of prolonged effort. The lives of the other members of the Mission who have been ill, have, with one exception, been spared, and in the case of nearly all, health has been restored.

Trial has also come in the form of diminished income. With a larger number of missionaries than ever before, the funds available for their support have been below the income of former years. But notwithstanding these and other difficulties and trials during the year, the prevailing note on this the fourteenth anniversary must be one of thanksgiving and praise. He who multiplied the widow's oil and meal has not failed His servants. Mr. Taylor says, in a letter recently received: "The way in which God has helped us through this year encourages us to trust Him for the future; tried as we have been for funds, in some way or other the Lord has provided."

Encouragement has also attended the work of the year. Much has been accomplished. There has been good success at some of the older stations, and in other parts of China new and important stations have been opened. Solid work has been done, the Lord is with His servants, and the work prospers.

It is ours, therefore, to-day in humble gratitude to give thanks to God for the success graciously vouchsafed, and to ascribe all the glory to Him. "Not unto us, O Lord, not unto us, but unto Thy name give glory for Thy mercy, and for Thy truth's sake."

As details are given from time to time in CHINA'S MILLIONS, it is not needful now to do more than give a brief summary of the information received from the several parts of the field. If in doing this we refer to the mission districts somewhat in the chronological order in which they were entered upon, the gradual development of the work will be shown, and it will also be seen that the purpose avowed at the commencement of the Mission has been steadily adhered to, and to a very encouraging extent actually accomplished.

As a knowledge of the purpose for which the Mission was formed is the key to its subsequent operations, that purpose cannot be too distinctly re-stated. It was to aid to some extent in meeting the appalling spiritual need of China, by sending two missionaries and two native helpers to each of the eleven provinces of China, which at that time, though they contained an aggregate population of about 190 millions, were entirely without a resident Protestant missionary.

The plan of procedure was definitely indicated in one of the earliest numbers of CHINA'S MILLIONS. It was for the missionaries to begin by itinerating through the unevangelised provinces; then to locate themselves in some important centre; and next, with the aid of the converted natives of a province, to extend the work to the capitals of the circuits, then to prefectures, and subsequently to the county cities, from which it might easily be carried to the more important towns and villages. This was the plan, and by carrying it out in the province of CHEH-KIANG, where the operations of the Mission were begun, it was desired to gain experience and suitable labourers for its successful working in each of the other provinces. We therefore begin with the

## Province of Cheh-kiang.

COMMENCING from the basis of Ning-po, where a Church had already been gathered, the operations of the Mission were begun, in 1866, at Hang-Chau, the capital of the province. From thence the work has been extended, and now there are forty-one stations or out-stations in this province.



The estimated population of the province of Cheh-kiang exceeds the population of England and Wales; its area is about one-third larger than Scotland. For the work of the Mission it is divided into six mission circuits, viz., North, Central, East, South-east, South, and West.

### CHEH-KIANG, NORTH.

STATION ... *HANG-CHAU*,\* 1866  
OUT-STATIONS, *SIAO-SHAN*, 1867.  
K'ong-deo, 1868.  
GAN-KIH, 1871.  
YU-HANG, 1874.

MISSIONARIES ... MR. AND MRS. W. A. WILLS, 1876.  
NATIVE ASSISTANTS, THREE PASTORS.  
" " TWO EVANGELISTS.  
" " TWO PREACHERS.

NATIVE CHRISTIANS Baptised in Station and Out-stations from commencement, 151.†

#### HANG-CHAU.

MR. WILLS writes :—

"The past year calls for special gratitude to God because of the many blessings and the prosperity which He has given. It has not been made eventful by any great enterprise undertaken, but in all the stations there has been prayerful, persistent, progressive work; and our labour has not been in vain in the Lord. Seven have been brought out of heathen darkness, and have joined us by baptism, and three have been restored. Two have been dismissed, and four have fallen asleep in Jesus; after deducting these losses, there remains a clear gain of four; while six other candidates have been examined and received by the church: we hope shortly to baptise them.

"The annual conference of the native helpers was felt by all to be a season of refreshment. Last June four boys were added to our little orphan band. We are thankful to say they have been kept free from sickness, and have made encouraging progress in their studies. Mrs. Wills teaches them reading, writing, arithmetic, singing, etc., and I take classes for Bible studies, and other subjects. A Bible-class for women, on Sunday mornings from

10 to 11 a.m., and on Wednesday afternoon, has been commenced by Mrs. Wills. The increase of members at these classes, and at the Sunday services is very cheering.

"Grateful reference must be made to two presentations to my wife and self; one from the members, and the other from the native helpers."

More suitable premises have been opened at

#### GAN-KIH.

There are now nine members, and two candidates for baptism.

New work has been opened in the village of Yiang-shu-fo, about forty *li* from Siao-shan. A member has given us his own house for a preaching-room, three have been baptised, and seven more names are before the church as candidates for baptism; while others are inquiring after the 'doctrine of Jesus.' We have no regular preacher, but send a student or helper whenever we can; if no preacher arrives, the member who gave us his house takes the service.

The churches contributed last year £13 towards the support of their native pastors, and helped in many other ways, besides caring for their poor.

### CHEH-KIANG, CENTRAL.

STATION ... *SHAO-HING*, 1866.  
OUT-STATIONS, *NING-PO*, 1857.  
SHING-HIEN, 1869.  
Lih-dzò, 1870.  
Sien-ngan, 1873.  
Mô-kô, 1875.  
Sæn-deo-teng, 1877.

K'ong-p'u, 1865.  
SIN-CHANG, 1870.  
Tsông-kô-bu, 1873.  
Bing-shü, 1875.  
Dönn-deo, 1876.  
Yih-kô-chüen, 1877.

MISSIONARIES ... MR. AND MRS. J. MEADOWS, 1862.  
" ... MISS TURNER (*at home*), 1872.  
" ... MISS MURRAY (*Girls' school*), 1876.  
NATIVE ASSISTANTS TWO PASTORS.  
" " ... EIGHT EVANGELISTS.  
" " ... ONE COLPORTEUR.  
" " ... ONE CHAPEL-KEEPER.  
" " ... FOUR BIBLE-WOMEN.

NATIVE CHRISTIANS Baptised in Station and Out-stations from commencement, 265.

#### SHAO-HING.

Mr. Meadows writes :

I HAVE just returned from a fourteen days' visit to the out-stations, at most of which we were much encouraged by what our eyes saw, and by what our hearts felt. We baptized six men, three at Yih-kô-chüen and three at Mô-kô. These two chapels are given us free of rent, the former came into our possession through the persecution of one of our members, a young widow woman. I have just been obliged to add ten more benches to seat three each. There are now ten members there, and the people come and go daily in groups of from four to a dozen persons, making earnest inquiries about this "new doctrine." There were twenty-five persons from this very hamlet last

Sunday listening quietly and attentively to that "faith" which they some time ago would fain have destroyed, also twenty-five from a large neighbouring village listening even more earnestly than those above, besides fifty or sixty others, all men from villages around Yih-kô-chüen. Praise the Lord! thus He maketh the wrath of man to praise Him, and blasts the machinations of the evil one.

Mô-kô is given to us by three brothers, all small farmers, and three steady, consistent Christian men. One of them, who I trust will eventually make a useful man, is at present here studying the Scriptures and Christian literature.

The members of Yih-kô-chüen, Mô-kô, and Dzing-yün are all more or less earnest Christians, and are always telling out the Gospel story to others; many of the young

\* Capitals of Provinces are printed in Italic Capitals, of Prefectures in Roman Capitals, of Counties in Small Capitals; most other Stations are Market Towns.

† In the case of some of the stations from which we have not yet received particulars, the number of Baptisms given is based upon older returns, and is, we have reason to believe, much below the actual number.

men can preach very well. I hear them frequently when visiting among them, and some of them will go miles away to preach the good news.

At Sing-tsông, ninety English miles from this, and our furthest out-station south, I was more cheered at our recent visit than I have been for many a day. There are three persons waiting for baptism, and the little church, notwithstanding there being one case of discipline, is, I think, in a reviving condition. We felt that we were breathing a more healthy atmosphere this visit, and that the members begin to feel that they owe certain duties to their families and neighbours, which they have not heretofore discerned so clearly, nor realised so fully. The new station that this little church recently opened, has also three inquirers or candidates for baptism, and large numbers come to hear the glorious Gospel of the blessed God.

Miss Murray writes :—

"A year ago this month we had ten children sick, now, through the Lord's goodness, all enjoy bounding health, and everything goes pleasantly. . . .

"Another clean, respectable-looking woman, who had evidently seen many sorrows, which had left their impress on her face, asks, 'Can I tell her if she will have any more grief in her lifetime?' I tell her of a place where there is no more sorrow, nor crying, neither shall there be any more pain, and of Him who is the Way to that happy place. Never have we met a listener like that woman; her eye saw no object but the Bible-woman's face, no question escaped her lips save relative to what she was hearing for the first time. That God would really receive her without any merit of her own was a novel idea to her, but she was going to try, and asked to be taught a few words of prayer, promising to come on the next Sabbath. Though that would be her son's wedding-day, she would come if possible. I feel sure that we have not seen the last of this interesting woman.

"All the school-girls who recently professed to take Jesus as their Saviour continue, with one exception, to give satisfaction. How much I long to be able to extend the premises here, so as to be able to receive more children. There is every reason to believe that we could very soon get more."

### CHEH-KIANG, EAST.

STATION ... FUNG-HWA, 1866.

OUT-STATIONS, Ho-zî, 1862.

Ning-hai, 1868.

T'ien-t'ai, 1873.

K'yi-k'eo, 1873.

Si-tien, 1874.

Siao-wông-miao, 1875.

MISSIONARIES ... MR. AND MRS. CROMBIE (*at home*), 1865.

" ... MR. AND MRS. J. WILLIAMSON, 1866.

NATIVE ASSISTANTS, TWO PASTORS.

" " FIVE EVANGELISTS.

" " THREE PREACHERS.

" " THREE BIBLE-WOMEN.

NATIVE CHRISTIANS Baptised in Station and Out-stations from commencement, 125.

#### FUNG-HWA.

Mr. Williamson writes :—

"I have been very much struck with the close connection between the request for prayer contained in CHINA'S MILLIONS for December, and the results here since that paper was published. During the hot and trying summer, and a part of the autumn, the work at most of our stations seemed at a standstill; and at our half-yearly meeting, held here on the 5th November, I called the special attention of our native helpers to the fact that for nearly a year we had had no baptisms, and that there were very few inquirers. We made the state of affairs a matter of special prayer; and one of the subjects discussed in the way of business, was the desirability of leaving Si-tien, situated on the main road midway between this place and the city of Ning-hai, and endeavouring to get premises in a large village about three miles further west.

#### SI-TIEN.

"I had previously given instructions to the helper at Si-tien to make inquiries about a place, and one had been offered, and negotiations entered into regarding it. At our meeting the helper reported the terms on which the premises were offered, which we considered reasonable. Owing to the state of our funds we felt unable to proceed further in the matter at that time, but while we were negotiating about the house in the other village, some inquirers came forward at Si-tien; and as they lived at a village about a mile to the eastward of that place, we decided to take no further steps in changing the locality until we saw how they turned out. On September 14th we baptised four men at Si-tien, and examined two candi-

dates, wives of two of the men baptised, so that for the present we see our duty plain to remain at Si-tien; although it may have its drawbacks as compared with some other villages.

#### NING-HAI.

"On January 25th we baptised, at Ning-hai, four persons, three of them being husband and wife and their daughter, and the other an old woman aged seventy-four.

"Here we are endeavouring to get things in a more satisfactory state with regard to premises. We were enabled some time ago to purchase premises and ground, but the houses were in a dilapidated condition, and we are taking steps to get them repaired, to make them suitable for a place of worship, and for the residence of a native preacher. There will also be a room for myself or others, visiting. We hope also to be able to purchase a house for a preaching station not far from our chapel, and on the street near the south gate. The latter property we have to obtain through the native members, to be reckoned their property, and used for evangelistic work.

#### FUNG-HWA.

"On Feb. 15th, at Fung-hwa, we baptised one man and two women. Another candidate was absent in Ning-po, where he is in service, otherwise we should probably have baptised him also, so that within the past three months we have had eleven added to our number, and the preacher at T'ien-t'ai reports four inquirers of whom he has good hope. I hope to visit that place soon.



## HO-ZI.

"An accident has prevented me paying a visit to our out-station at Ho-zi, where they have fitted up a room for a chapel, and are waiting my going there to conduct opening services. They purchased the house with the aid of a little money lent them by the native church at Fung-hwa; they have expended a good deal themselves in the purchase, and in repairs. At Ho-zi we have also hope that we may be more prospered than we have been for a considerable time. At two of our out-stations, K'yi-k'eo and S'iao-w'ong-miao, we are still uncheered by any visible signs of progress; but we hope that at these places also we may have more encouragement.

## T'IENT'AI.

"We are very badly off for suitable premises at T'ient'ai. Some time ago the members procured a place, but it was afterwards found unsuitable, and as the owner was leaving the city, and wanted to dispose of the property, the members gave it up, and it was subsequently disposed of. At present they have only a small room on the main street, a very good place for evangelistic work, but far too noisy and too small for the members meeting together for worship. There are places to be had, but we lack means to procure a suitable one. It would be a great help to our work there, could we procure more suitable premises. We hope we may soon be enabled to do so."

## CHEH-KIANG, SOUTH-EAST.

STATION ...	T'AI-CHAU, 1867.	MISSIONARIES ...	MR. AND MRS. W. D. RUDLAND, 1866.
OUT-STATIONS ...	HWANG-YEN, 1869.	" ...	MR. AND MRS. A. WHILLER, 1878.
	K'yi-ô, 1873.	NATIVE ASSISTANTS	ONE PASTOR.
	Dien-tsi, 1873.	" "	FIVE EVANGELISTS.
	SIEN-KU, 1874.	" "	TWO PREACHERS.
	T'AI-P'ING-HIEN, 1874.	" "	TWO COLPORTEURS.
	Yang-fu-miao, 1876.	" "	ONE BIBLE-WOMAN.
		" "	TWO CHAPEL-KEEPERS.

NATIVE CHRISTIANS Baptised in Stations and Out-stations from commencement, 121.

The work at the central station in this circuit was begun by Mr. Meadows and Mr. Jackson in the year 1867. Since that time six out-stations have been opened, at each of which, as well as at T'ai-chau, there has been very encouraging success. Mr. Rudland was much cheered at the beginning of the year by the earnest spirit of inquiry shown by the people in a district in the southern

part of the circuit. A number of these have since confessed their faith in Christ, and have been received into the Church. At most of the out-stations there are inquirers, and the native helpers and Christians generally show an earnest spirit. At Yang-fu-miao the Christians have purchased a new house for a chapel, with considerable advantage to the work in that place.

## CHEH-KIANG, SOUTH.

STATION ...	WUN-CHAU, 1867.	MISSIONARIES ...	MR. AND MRS. G. STOTT, 1866.
OUT-STATIONS ...	P'ING-YANG, 1874.	" ...	MR. J. A. JACKSON, 1866.
	Dong-ling, 1875.	" ...	MR. AND MRS. A. W. DOUTHWAITE, 1874.
	CHU-CHAU, 1875.	" ...	MR. A. W. SAMBROOK, 1879.
	LOH-TSING, 1878.	NATIVE ASSISTANTS	ONE PASTOR.
		" "	THREE EVANGELISTS.
		" "	THREE PREACHERS.
		" "	ONE COLPORTEUR.
		" "	TWO CHAPEL-KEEPERS.

NATIVE CHRISTIANS Baptised in Stations and Out-stations from commencement, 66.

The work in connection with these stations has been on the whole encouraging and progressive.

Mr. STOTT writes: "During the year we have received into fellowship twenty-one persons—fifteen men and six women." Five of these are in Wun-chau, sixteen at the out-stations. A new schoolroom has been built during the year, capable of accomodating about thirty boarders.

Fuller particulars concerning the work in this district will appear in an early number.

Mr. Jackson, who has been labouring here for some years, is, after an absence of fourteen years, about to return to England for a season of change and rest. Mr. and Mrs. Douthwaite are removing from Kiu-chau to this station, the change being needful on account of Mr. Douthwaite's health.

## CHEH-KIANG, WEST.

STATION ...	KIU-CHAU, 1872.	MISSIONARIES ...	MR. M. HENRY TAYLOR, 1873.
OUT-STATIONS ...	LAN-K'ï, 1870.	" ...	MR. AND MRS. H. RANDLE, 1876.
	KIN-HWA, 1875.	" ...	MISS F. BOYD, 1878.
	Yuh-shan, 1877.	NATIVE ASSISTANTS	TWO EVANGELISTS.
	CHANG-SHAN, 1878.	" "	THREE PREACHERS.

NATIVE CHRISTIANS Baptised in Station and Out-stations from commencement, 64.

Mr. Douthwaite, who on account of his health, has removed from KIU-CHAU to WUN-CHAU, gives the following report of the work in this district:—

## KIU-CHAU.

The Gospel has been preached in this city every day,

## KIN-HWA.

and until August, 1879, the free dispensary was opened twice a week, but apparently without effect, as no addition has been made to the numbers of the saved.

In April, 1879, four women and one man were received

into fellowship. Several others were examined during the year, but have not yet been received. This station was separated from Kiu-chau in February last, and is now under the care of Mr. M. H. Taylor.

#### CH'ANG-SHAN (city).

In October, 1879, the first four converts from this station were baptised in Kiu-chau. At present there are several inquirers waiting for examination.

#### PEH-SHIH-KAI (village in Chang-shan district).

Regular preaching was commenced here in July, 1879. Eighteen inquirers have been examined and three baptised, the others will (D.V.) be baptised this month (April).

#### SING-K'ENG (village in Yuh-shan district).

A room has been obtained here on lease for ten years, and services are now held regularly every day in every alternate fortnight. Four inquirers have been recently examined and will probably be baptised shortly.

#### TA-YANG (village ten *li* south of Yuh-shan Hien).

Sixteen inquirers have been recently examined in this village, *nine* of whom were baptised in Kin-chau three days ago; the others, or as many of them as can be spared from their homes, will come down for baptism next week. The evangelist Tsiang Fuh-yuen, divides his time between this village and Sing-k'eng, but the chief instrument in calling so many out of darkness into light has been a man named Sung Fah-yüing, the first convert

in this village, baptised October, 1879. He is a most indefatigable missionary, and seems determined not to rest until the whole of his tribe, about thirty families, is converted to God.

#### KWANG-FUNG HIEN DISTRICT.

No regular work is carried on in this district, but one man has been baptised, and several others have expressed their determination to become Christians. They reside in a village half-way between Kwang-fung and Yuh-shan, and first heard the Gospel in Ta-yang. Our preachers have visited them, and if the Lord blesses the work it will be necessary to hold regular services there.

Hitherto it has been necessary to invite all the inquirers at the various out-stations to come to Kiu-chau for the final examination and baptism, as the converts were scattered over a wide district, and it was difficult to find any place in their own neighbourhood where sufficient privacy could be secured for a thorough examination. But now we have a place offered in Ta-yang which will answer our purpose, and a baptistery will soon be made there.

#### SUMMARY.

Baptised at all the stations during the year	23
Excluded	6
Died	3
Removed	2
In communion ( <i>not</i> including Kin-hwa)	49
Inquirers received but not yet baptised	20

Kiu-chau, April 1st.

## Province of Kiang-su.

THE estimated population of this province exceeds the population of Great Britain and Ireland; its area is about one-half larger than Scotland. The Mission has six stations and out-stations in the province—the first of which was opened in 1867.

STATION	... NAN-KIN, 1867.	MISSIONARIES	... MR. AND MRS. J. S. ADAMS, 1875.
		"	... MR. W. L. PRUEN, L.R.C.P., etc., 1880.
		"	... MR. H. SOWERBY, 1880.
		NATIVE ASSISTANTS	... ONE COLPORTEUR.
STATION	... YANG-CHAU, 1868.	MISSIONARIES	... MR. AND MRS. C. G. MOORE, 1878.
OUT-STATIONS	TS'ING-KIANG-P'U, 1869.	"	... MR. J. MARKWICK, 1878.
	NORTH TA'I-CHAU, 1873.	"	... MR. E. TOMALIN, 1859.
		"	... MISS HUGHES, 1876.
		"	... MISS SMALLEY, 1878.
		NATIVE ASSISTANTS	... ONE PASTOR.
		"	... ONE EVANGELIST.
		"	... TWO PREACHERS.
		"	... ONE COLPORTEUR.
		"	... ONE CHAPEL-KEEPER.
STATION	... CHIN-KIANG, 1869.	MISSIONARIES	... MISS DESGRAZ, 1866.
		"	... MISS MULLER, 1878.
		NATIVE ASSISTANTS	... ONE EVANGELIST.
		"	... ONE PREACHER.
STATION	... SHANG-HAI, 1873.	MISSIONARIES	... MR. AND MRS. J. DALZIEL, 1878.

NATIVE CHRISTIANS Baptised in this province from commencement, 102.

#### NAN-KIN.

At this, the oldest station of our Mission in this province, the work, which for a long time seemed to flag, has again revived. Mr. and Mrs. Adams, and Mr. Pruén and Mr. Sowerby, are now residing here; and there seems some evidence of a revived interest in the minds of many. Some of the Christians are gathering round Mr. Adams,

and encouraging him by their open testimony to the truth. He has also secured a fresh preaching-place in a busy part of the city.

#### OPIUM.

Mrs. Adams writes:—

"A few weeks ago messengers came to our house asking that the foreign teacher would go and see a woman who



was dying from opium-poisoning. Mr. Adams and Mr. Tomalin took some medicine, and, after walking some distance, they reached a fine large house, evidently the residence of a person of some distinction. They were shown into a room filled with people talking, smoking, and drinking tea, and speculating upon the result of the foreigner's visit. The poor woman was in a death-like stupor, and roused, complained of great pain at the heart and a wearying desire for sleep. My husband gave her a strong emetic which soon produced the desired effect.

#### A SAD STORY.

While watching the result of the treatment, the following story was told :—The husband of this poor woman had formerly held a lucrative and responsible position in a Mandarin Yamen, or court. While there he first tasted what the natives call 'Western dirt.' As long as he kept his situation his wife and family did not suffer, but he lost it as the opium obtained more complete mastery over him. He could get no other employment, though the taste grew daily. His poor wife did all she could to keep up appearances and provide food for her family by winding silk and weaving the satin for which Nankin is noted; portions of their house were let off till they had but one small room left to themselves. At last the bitterly cold winter set in, and the poor creature found herself without money, without food, without clothes, for those which should have protected them from the cold had long since been sold to buy the fatal drug, and yet the infatuated husband must have money to satisfy the cravings of appetite. At last the poor wife, in a fit of desperation, determined to put an end to the struggle by taking her life; and thus, ignorant of God, ignorant of the future, she was very near the unseen world, when it pleased God to restore her, as the remedies used were blessed to her recovery. The husband came afterwards to hear the Gospel preached, and seemed very grateful. This is but a picture of what is occurring in thousands of families in this city, and in myriads of families in this empire.

"If the Lord Jesus were to walk these streets to-day and see the wrecks of humanity, victims of this terrible curse, He would weep over this city as He did over Jerusalem in the days of His flesh. And I am sure if

the Church of Christ at home fully realised the extent of this evil, she would mourn over the doomed souls, and with ceaseless efforts seek their deliverance."

#### YANG-CHAU AND CHIN-KIANG.

The work among the women and the children in the schools at these stations has been carried on with encouraging results.

In connection with Yang-chau we have had to regret the serious illness of Mrs. Moore, which has compelled the absence of herself and husband from this station for a considerable period.

#### SHANG-HAI.

This being the port in China at which all missionaries from England arrive, and from which they depart when returning, it has become necessary to have representatives of the Mission here who could make a home for the temporary accommodation of these going and returning, and who could take charge of all letters and goods sent out for the several members of the Mission.

Mr. and Mrs. Dalziel went out in 1878 to undertake this work, and have been enabled to render valuable service to the Mission. They devote much time to work among the sailors, of whom there are a large number from time to time in this port. In this work they have had great encouragement. Mr. Dalziel, in the last letter received from him, tells of good work on board one of Her Majesty's ships. The captain had sent a kind letter thanking them for their kindness to the men under his command, and the corporal had given them the names of men on board who had resolved to lead new lives, seven in all. Mr. Dalziel says, "There was one Christian when the vessel came here, and she leaves with six more professing to have found the Lord." He says, "This is joy in service." On one occasion when Mr. and Mrs. Dalziel accompanied Mr. and Mrs. Randle and Miss Boyd the first stage of their journey up the river, they passed this vessel. They were seen by the men on board, who afterwards told Mr. Dalziel that "had it not been against rules they would have given them a ringing cheer as they passed." As it was they could only wave a "good-bye" to those then leaving Shang-hai who had joined Mr. Dalziel in the work among them.

## Province of Gan-hwung.

THE estimated population of this province is larger than the population of Great Britain and Ireland; its area is more than one-half larger than Ireland. The Mission commenced work in the province in 1869, and has now seven stations and out-stations.

STATION ... GAN-K'ING, 1869.  
OUT-STATIONS... WU-HU, 1873.  
Ta-t'ung, 1873.  
TA'I-P'ING, 1874.  
CHI-CHAU, 1874.  
NING-KWOH, 1874.  
HWUY-CHAU, 1875.

MISSIONARIES ... MR. AND MRS. E. PEARSE, 1876.  
" ... MR. A. C. DORWARD, 1878.  
" ... MR. W. J. HUNNEX, 1879.  
NATIVE ASSISTANTS TWO PASTORS.  
" " FIVE EVANGELISTS.  
" " FIVE COLPORTEURS.

NATIVE CHRISTIANS Baptized at Stations and Out-stations from commencement, 47.

Although no fresh stations have been opened in this province during the year, the work has been steadily progressing. Not only have the older stations been frequently visited, but much itinerant work has been done in the northern and other parts, distant from our present out-stations. There have been baptisms at almost all the stations, and the present indications seem of a hope-

ful character, as by last accounts there were inquirers at several of the stations. It is hoped that stations may shortly be opened in the northern part of the province. By the establishment of a savings-bank and lending library, Mr. Pearce has been endeavouring to help the native Christians, especially the native helpers.

## Province of Kiang-si.

THE estimated population of this province is about equal to the population of England and Wales; its area is larger than Ireland and Scotland put together. The Mission commenced work in the province at Kiu-kiang in 1869, and has now four stations and out-stations.

STATION ...	Ta-ku-t'ang, 1873.	MISSIONARIES ...	MR. AND MRS. J. E. CARDWELL, 1868.
OUT-STATIONS...	HU-K'EO, 1877.	NATIVE ASSISTANTS	THREE EVANGELISTS.
	Ho-k'eo, 1878.	"	ONE COLPORTEUR.
	KWEI-K'I, 1878.	"	ONE CHAPEL-KEEPER.

NATIVE CHRISTIANS Baptised in Station and Out-stations from commencement, 7.

Our work for this province has not been extensive during the year. At the out-stations there have been a few cases of interest, but on the whole it has been a time of considerable trial and anxiety to Mr. Cardwell. After many delays and disappointments he has succeeded in getting his new house, at Ta-ku-t'ang, finished.

Mr. Cardwell is expecting that, being now located at Ta-ku-t'ang, he will have greater facilities for dealing with

the large boating population which frequents that place, and that the situation will also be more convenient for access by boat to other parts of the province. He finds the people of the place friendly and sociable, and the prospect of work there encouraging.

A severe storm which swept over the Po-yang lake lately has considerably injured a portion of the newly-erected premises.

## Province of Hu-p'eh.

THE estimated population of this province considerably exceeds the population of England and Wales; its area is also larger than England and Wales by about one-sixth. The Mission opened a station in the province in 1874.

STATIONS ...	WU-CH'ANG, 1874.	MISSIONARIES ...	MR. AND MRS. F. W. BALLER, 1873.
	I-CHANG, 1876.	NATIVE ASSISTANTS,	ONE EVANGELIST.
		MISSIONARIES ...	MR. AND MRS. A. CÖPP, 1878.

NATIVE CHRISTIANS Baptised from commencement, 17.

Mr. Judd, who for some years had charge of the work at Wu-chang, has, on account of Mrs. Judd's illness, removed to Che-fu. Mr. Baller has succeeded him at Wu-chang. Some additions have been made to the church during the year, and a good work has been done in the villages around about Wu-chang. Many of them

have been visited by Miss Wilson and others, who have always been well received. The devotion and zeal shown by Miss Wilson have been not only helpful to the heathen, but most stimulating and encouraging to some of the younger members of the Mission.

## Province of Kwei-chau.

THE estimated population of this province is about the same as the population of Ireland; its area is twice that of Ireland.

STATION ...	KWEI-YANG, 1877.	MISSIONARIES ...	MR. J. F. BROMTTON, 1875.
		"	MR. AND MRS. G. CLARKE, 1878.
		"	MISS KIDD, 1879.
		"	MRS. WM. MCCARTHY, 1879.

NATIVE CHRISTIANS Baptised, None.

Our station at Kwei-yang is the only Protestant mission station in the whole province.

The *first* missionary journeys in this province were taken by Mr. Judd and Mr. Broumton in 1877, in which year the station was opened.

The *second* missionary journey was taken through the province by Mr. McCarthy in the same year.

The *third* journeys, which were taken by Mr. Edward

Fishe, Mr. George Clarke, and Mr. R. J. Landale, were also in 1877.

Since then, in 1878, Mr. Cameron and Mr. Broumton have taken journeys; and many trips have been taken by Mr. Broumton and Mr. Landale from their station.

Mr. Broumton has been, for a great part of the year, alone in this province, in consequence of Mr. Landale's absence in England. During a few months there seemed



to be a good deal of suspicion manifested by the officials. Owing to the fear of a threatened rising among the people, unusual plans were adopted to watch the movements of our brother. Happily, no inconvenience was experienced, and the work was not at all hindered, and soon matters resumed their normal condition.

Though deeply interested in, and longing for the spiritual well-being of the aboriginal tribes in the province, Mr. Broumton has been hindered during the year from making any direct effort for their evangelisation.

The difficulties of attempting such work single-handed, were further increased by the circumstance that he was without a native assistant; the Hu-nan Christian who had been with him being compelled from ill-health to return to Wu-chung. Mr. Broumton thinks that any

definite effort made to reach these Miao and Tsong-Kia tribes with the Gospel will require great care, or the groundless suspicions of the Chinese officials will be aroused; and he therefore asks for special prayer that openings, and guidance, may be given by God.

Recently Mr. Broumton has been cheered by the arrival at Kwei-yang Fu, of Mr. and Mrs. G. Clarke. To Mrs. Clarke belongs the privilege of being the first Christian woman to live and labour among the women in the Kwei-chau province.

Mrs. William McCarthy and Miss Kidd have since joined her. While there have been a few who manifested some interest, and one, at least, of whom Mr. Broumton has good hope, no baptism has yet taken place at this station.

## Province of Si-ch'uen.

THE estimated population of this splendid province is about equal to the population of England and Wales; its area is nearly three times larger than the area of England and Wales.

STATION ... CHUNG-K'ING, 1877.

MISSIONARIES ... MR. AND MRS. J. MCCARTHY (*at home*), 1867.

" MR. AND MRS. G. NICOLL, 1875.

" MR. J. H. RILEY, 1878.

" MR. S. S. CLARKE, 1878.

NATIVE CHRISTIANS Baptised, None.

A station was opened at CHUNG-K'ING by Mr. McCarthy, when journeying through this province in 1877. Mr. Wylie, of the British and Foreign Bible Society, and the Rev. Griffith John, of the London Missionary Society, visited the province together some years previously. Chung-K'ing was visited by Mr. Judd, and Messrs. Cameron and Nicoll, and Mr. Geo. Clarke, at different times in 1877. Since then Mr. Cameron has made extensive missionary journeys in the province. Messrs. Nicoll, Riley, S. Clarke, and Parker have also visited various parts of the province.

Messrs. Nicoll, Riley, and S. Clarke, who are stationed at Chung-k'ing, have been kept in peace. In this densely populated city and district they have had ample scope for evangelistic work. There is reason to believe that several conversions have taken place, though as yet no baptism has been reported.

The arrival of Mrs. Nicoll, the first European lady, so far as we know, who has ever entered this province, has excited much interest.

Mr. Nicoll writes, on February 20th:—

"We have had a busy time here since we arrived. As soon as it was known in the neighbourhood that Mrs. Nicoll was here, the women flocked to see her. We arrived on the 5th of the 12th moon, and until the 22nd we had from 100 to 200 women daily. Then for a few days they seemed to be taken up with preparing for the New Year, but since the 2nd we have been quite besieged, with the exception of yesterday and to-day, when it has been raining, we have had from 200 to 500 daily.

Mrs. Nicoll, writing on a later date, says:—

"For nearly two months past I have daily seen some hundreds of women. Our house has been like a fair. Men have also come to hear the Gospel in as large numbers." Most of these may only come out of curiosity, but they hear the truth. Mrs. Nicoll says: "The men are spoken to in the front part of the house; the women I see in the guest-room and the yard before it, for the room is very soon filled, and when one crowd goes out another is waiting to come in. Often while getting one crowd out at the front door, another crowd has found its way in at the back door."

## Province of Shan-si.

THE estimated population of this province is, or rather was before the famine, more than half the population of England and Wales; its area is considerably larger than the area of Great Britain and Ireland.

STATIONS ... T'AI-YUEN, 1877.

MISSIONARIES ... MR. AND MRS. F. JAMES, 1876.

" MR. S. B. DRAKE, 1878.

" MISS HORNE, 1876.

" MISS CRICKMAY, 1876.

P'ING-YANG, 1879.

MISSIONARIES ... MR. J. J. TURNER, 1876.

" MR. W. L. ELLISTON, 1878.

" MR. A. J. PARROTT, 1878.

NATIVE CHRISTIANS Baptised, None.

Messrs. Turner and James first visited this province in 1876. Their second visit was in March of the following year, when they spent months in travelling about the province, and in T'ai-yuen, where they opened a station.

Mrs. Hudson Taylor, Miss Horne, and Miss Crickmay, whose special aim was to undertake the care of children left orphans by the famine, arrived at T'ai-yuen in October, 1878. Much was done in this province in the distribution of funds for the relief of sufferers from the famine.

No baptisms have been reported to us, but good work has been done, as the following letter shows.

From T'AI-YUEN FU, Miss C. Horne writes :—

"I must tell you of the joy we have had in our household lately. Last week the four girls about whom I was most hopeful, came and told me that they wished to be disciples of Jesus. It was good to hear it from their own lips, although I did not doubt it before. I want in the midst of my joy to be asking for greater blessing. We do feel that the Lord is working also in the hearts of some of the younger ones, the first-fruits in this scene of labour, but I hope only the beginning of a great harvest. I have had a note from Mr. Turner to-day, in a fervent spirit of expectant faith as to blessing where he is. He says they have just had our feeling as to asking for present blessing. This is cheering, because it was some time after he left us that we began to pray for blessing before the year was up, that we might have cause for praise at the opening of the new year, and the Lord has heard us. My girls often have prayer by themselves in the day, besides the usual worship and their own private prayer. I intend to have a prayer-meeting and Bible-class weekly, specially for these girls. There are many who hear the truth daily, who have, we believe, felt its power, but have not yet confessed it. Mr. James has opened a home for widows above sixty years of age. There are at present five in it. I have begun a meeting there on Sunday mornings, and

have enjoyed it much. I take two girls to help with the singing. I long to get more amongst the women, and hope to visit more shortly. May the Lord guide me and help me to do work that will oblige me to lean much on Him. He is blessing us very much in our own souls and giving us earnest longings to please Him and serve Him faithfully. How delightful to think He cannot give us these to disappoint us, but to enable us to sympathise with Him in working for the same end. Our cook tells us he believes the doctrine, and we hope it is so, as we all see a change in his conduct of late."

The following testimonial was given unsolicited by the Rev. David Hill, of the Wesleyan Missionary Society.

"Girls' Orphanage, T'ai-yuen Fu, Shan-si.

"Having been requested to examine the girls in this school in the Christian catechism they had been taught during the year, I visited the Orphanage on Dec. 24th, 1879, and found the girls in neat attire in the schoolroom. About an hour was spent in questioning them on the summary of Christian doctrine, and the ready and intelligent answers returned, especially by the elder girls, showed that the labour bestowed on them had not been in vain. Greater attention has been paid to the full understanding of the subject-matter than to the mere memorising by rote of the text, and certainly with very cheering results. With so much Gospel truth deposited in the minds of these girls, the friends of the Inland Mission may well be encouraged to continue in prayer that the Holy Spirit may employ His own truth to the conversion of many to God. The healthiness, cleanliness, general good behaviour, and marked attention of the children ought not to be passed over without a note.

"(Signed) DAVID HILL,  
"Wesleyan Mission.

"Tai-yuen Fu,  
"Dec. 26th, 1879."

## Province of KAN-SU.

THE estimated population of this province is nearly equal to half the population of Great Britain and Ireland; its area is nearly equal to the area of England, Wales, and Scotland.

STATION ... TS'IN-CHAU, 1878. MISSIONARY ... MR. G. F. EASTON, 1875.

NATIVE CHRISTIANS Baptised, None.

The first missionary journeys in this province were taken by Messrs. Easton and Parker in 1876. The second in 1877. The third by Messrs. Easton and King, in 1878. A station was opened in Ts'in-chau, in 1878.

In this province Mr. Easton has been enabled to carry on the work during the year, though for the greater part of the time, from various causes, he has been entirely single-handed. He has taken two long and interesting journeys in the west and north-west of the province. Full particulars of these journeys have already appeared in CHINA'S MILLIONS. Having secured suitable mission premises, he has been able to exchange the inn—his former head-quarters—for his own hired house at Ts'in-chau Fu. Speaking of the work there, he says :—

"We constantly receive a number of visitors, and lately we have been pleased to see that not a few have come on purpose to inquire more about the Gospel. They have read our books, heard our preaching, and come for further information. One man reads his books night after night by the light of his opium lamp, and has really

got a very intelligent understanding of the Gospel: he is now reading the New Testament.

"Another young man of some literary education is very much struck with the substitution of Christ, and with the fact that the Gospel is extended to all nations, and to every class of people.

"A HU-NAN man of ability, designated T'ang Ta-ren, is in the habit of reading the "Evidences of Christianity" to his friends, and discoursing upon it. When he meets with difficulties he comes to us for further information. His last definite inquiry was concerning the resurrection.

"Heads of villages have also been to buy or beg a book and a few sheet tracts for their villages. We find the "Evidences of Christianity" a valuable book, and highly appreciated by those who read it.

"The famine money we have used in this neighbourhood has formed an additional link between us and the people; but what would unite them more closely would be some reliable medicine, or at least a good prescrip-



tion for the cure of opium-smoking. The mandarins have effectually stopped the sowing of opium this season, and the Tao-tai has issued a proclamation allowing smokers three years to cure themselves of the habit, after which no mercy is to be shown.

"Some are very disturbed about it, and several earnestly asked Mr. King to see what he could do for them while down in the south, promising that the whole city would *K'oh-leo* (bow the head to the ground) if we could but cure a number, more or less, of them.

"It is probable that a good prescription, or better still, the medicine, would win the people to us in any part of the province. A medical missionary would probably find little or no difficulty in either travelling or settling anywhere. We are frequently asked for medicine, and have made some friends with the aid of a little camphor or chlorodyne."

In consequence of openings for work in Shen-si preventing Mr. King from joining him, Mr. Easton is still alone. We trust that arrangements may soon be made which will provide him with a fellow-labourer. He writes, on February 23rd. :—"I have to-day finished distributing all the clothing I could get; in all, some 2,500 garments. I shall continue to give grain up to the end of the Chinese year, which will about use up all the famine money I have in hand. Now the snow is on the ground, and we are near the end of the year, I get many applications for help, and send grain into various parts of the country as fast as I can get sacks and donkeys. One hundred taels (about £25) will now buy 650 sacks of Indian corn. The officials in many parts of the province have been very busy distributing both clothing and money."

## Province of Shan-tung.

THE estimated population of this province is equal to the population of England and Wales and Ireland; its area is larger than the area of England and Wales.

STATION ... CHE-FU, 1879

MISSIONARIES ... MR. AND MRS. JUDD, 1868.

The opening of this station has come about in a manner altogether unexpected. Mr. Hudson Taylor, in consequence of his serious illness, was ordered to this place. Proving personally the value of Che-fu as a sanitarium, Mr. Taylor asked others of the Mission who were needing change, to join him there, with satisfactory results in nearly every instance. But for the good thus obtained, Mr. and Mrs. Judd, with their family, would have needed to return to England. It soon became evident that permanent premises were desirable, and no suitable house

being procurable, a site was purchased, and a house built, in which Mr. and Mrs. Judd are now living.

Further accommodation is needed for the temporary use of invalid members of the Mission, and it is hoped that a school for the children of our missionaries, and an hospital for Chinese may also in course of time be added as the Lord shall provide the means.

The site we now have is sufficiently large for such buildings.

The results of work here have been very encouraging.

## Province of Shen-si.

THE estimated population of this province exceeds the united populations of Scotland and Ireland; its area is about one-sixth larger than England and Wales.

STATION ... HAN-CHUNG, 1879.

MISSIONARIES ... MR. AND MRS. G. KING, 1875 (*temporarily*).

" MR. AND MRS. G. PARKER (*designated*).

" MISS WILSON, 1876.

" MISS FAUSSETT, 1878.

" MR. H. W. HUNT (*designated*), 1879.

NATIVE CHRISTIANS Baptised, None.

The *first* missionary journey in this province was taken by Messrs. Baller and King, in 1876.

The *second* journey, by Messrs. King and Budd, in 1876-7.

The *third* by Messrs. Budd and Parker, in 1878.

The *fourth* by Messrs. Baller and Markwick, in 1878.

On January 25th, 1880, Mr. King, dating from Han-chung, writes :—

"Although you may have heard from other sources of

God's goodness to us in these parts, I think that as I asked for prayer, it is now meet that I should ask for praise. God has, as usual, given us more than we asked. In Ts'in-chau He has inclined a Hu-nan military mandarin (the chief in the city), and one of those we expected to be our bitter opponents, to rent us a house there, and there seems every hope of a peaceful residence. Here, too, he has granted us a peaceful and happy settlement, with the full cognizance and permission of the mandarins. His alone is the praise. Will you join us now in asking for labourers to work in the opening God gives us?"

Mr. Easton, who has been to visit Mr. King, thinks very highly of the importance of the place as a missionary centre. He says :—"Han-chung is a more important place than this (T'sin-chau) for work, and we feel especially grateful to God for giving a house there, and a suitable one too. The city itself is large, and having, within a circuit of 100  $\frac{1}{2}$ , numerous large, well-populated villages in the plain around it, forms a good field for a man's life-work.

"Mr. King is doing much good there with a few simple remedies made from native medicines. He has saved three persons from suicide, and cured several heavy opium-smokers. The rulers and people are all very friendly and kind. While I felt a little disappointed that Mr. King did not reach this place [T'sin-chau, in KAN-SUH], I quite rejoiced at the cause of the hindrance."

Miss Wilson, who for some time had been doing good work at Wu-chang, and in the villages around, left Wu-chang for Han-chung at the end of February, accompanied by Miss Faussett.

Miss Wilson says, and her words will bear a little thinking about by Christians sitting in easy chairs at home; and all the more so, if it be borne in mind that she is a lady much beyond middle age, who, entirely at her own charges, and in connection with the Mission, went to China four years ago. And though it is contrary to our practice to give the name of any donor to the funds of the Mission, we may, perhaps, be pardoned if we state that one of the last indications of Miss Wilson's missionary zeal was the receipt by the Mission of a cheque which she wished to be used to cover the cost of the passage out to China of any one

of the accepted candidates for the work, who was ready to go.

Writing under date February 28th, from Wu-chang, Miss Wilson says :—"We are off to-day, if the Lord will, to Han-chung, on the river Han, 1,000 miles north-west. It is a straightforward boat-journey, so that a native escort is all that is needed. The servant who was with us at Ma-lan-keo, a cheerful man and an honest Christian, whose prayers are very simple and genuine, and who can preach a little, is our head man." Another native accompanies them, of whom she says :—"I think he will be a real help by talking to men who come to the house, or as an assistant in a day-school. These two, I think, we may trust, if for a time we two ladies, Miss Faussett and I, be left to hold the fort. Mr. and Mrs. King are anxious to go forward [into Kan-suh] as soon as possible. We are thankful to enter more than ever into the plans of pressing forward, leaving the seed sown to spring up as it has done in many places that were visited perhaps only once. There is not time here in China to stop long, whilst the regions beyond have heard nothing of Christ."

Writing a few weeks earlier from another place, Miss Wilson says :—"It is a privilege to be here, where no foreigner that we know of has ever preached Christ, and where so many wish to hear the new doctrine. The native servant with us preaches simply and truly, but one longs to see not only willingness to speak, but yearning after souls in native helpers; and also to have one's own heart more drawn out to the vacant-minded women, who turn off at the most important point to ask whether one's clothes are native or foreign cloth."

## Province of Yun-nan.

THE estimated population of this province is about equal to the population of Ireland; its area exceeds the area of England and Wales, Scotland, and half Ireland, put together.

PROTESTANT MISSION STATIONS, None.

RESIDENT PROTESTANT MISSIONARIES, None.

Mr. McCarthy journeyed right through this province in 1877.

Mr. Cameron also visited it during the same year, and again in 1878.

Mr. F. Trench, accompanied by a native colporteur, left for YUN-NAN in the early part of this year, and it is hoped may be able to open a station in the province.

## Province of Kwang-si.

THE estimated population of this province is about double the population of Scotland; its area is twice and a half larger than Scotland.

PROTESTANT MISSION STATIONS, None.

RESIDENT PROTESTANT MISSIONARIES, None.

The *first* missionary journey in this province was made by Mr. Edward Fishe and Mr. George Clarke, in 1877, when the principal cities and many of the smaller places in the western half of the province were visited.

The *second* journey in the province was made by Mr. J. Cameron from June to August, 1878.

The *third* journey, which was also in 1878, was taken by

Mr. Cameron and Mr. Broumton. On this occasion the eastern part of the province and the capital of the province was visited.

At Lin-chau they parted, Mr. Cameron going south to Pak-hoi and Mr. Broumton returning to Kwei-yang. No station has yet been opened in this province.



## Province of Hu-nan.

THE estimated population of this province exceeds half the population of Great Britain ; its area is about equal to the area of England and Wales, and half that of Scotland.

PROTESTANT MISSION STATIONS, None.

Mr. Judd visited this province twice in 1875, and again in January, 1877.

Mr. George Clarke also made a journey into this province in 1877. Particulars of these visits have appeared in "CHINA'S MILLIONS."

An account of another journey of special interest has reached us. Mr. Baller, Mr. Trench, Miss Kidd, and Mrs. William McCarthy passed through this province early in this year on their way to Kwei-yang. They had many opportunities for preaching and selling books, and giving tracts. At one place, after speaking to a number of people, they were returning, when they met several men who gathered around them and showed a willingness to listen. One of them said, "Well, now, these books are all very well, but won't you *tell* us something about this Jesus? Come and sit down under this shed." He led the way,

RESIDENT PROTESTANT MISSIONARIES, None.

and Mr. Baller says, "for about an hour I told the 'Old old story of Jesus and His love' to about a dozen of the most attentive listeners I have ever had."

On another occasion they were invited by a listener to go with him to his home, and more fully explain what they had been saying. They went, and Mr. Baller says, "We were placed in the upper seat at a table on which were spread small cakes and sweetmeats. He and four of his friends sat with us, while the rest of the room was filled with villagers. When we had eaten a little, he invited us to preach, and there, for more than an hour we talked about, and explained those things, he had not fully understood." Mr. Baller adds, "We did indeed praise the LORD for His goodness in thus preparing, in answer to our prayers, people ready to listen to the truth."

No station has yet been opened in this province.

## Province of Ho-nan.

THE estimated population of this province is about equal to the population of England and Wales ; its area is larger than the whole of Ireland and Scotland.

PROTESTANT MISSION STATIONS, None.

The first missionary journey of Mr. H. M. Taylor and a native evangelist to this province was in April and May, 1875.

The second visit was at the close of the same year, and lasted for about two months.

A third journey was in 1876, when Mr. George Clark accompanied Mr. H. M. Taylor. The time spent in the province on this journey extended to eighty days.

RESIDENT PROTESTANT MISSIONARIES, None.

A fourth, fifth, sixth, seventh, and eighth journey has been taken ; Messrs. Baller, Markwick, Drake, Parrott, and Elliston taking part. Accounts of most of these journeys, as also of most of those taken in other provinces, have been given in CHINA'S MILLIONS from time to time, and they only now referred to to complete the brief survey of the work. In 1876 a station was opened at Choh-shan Hien, which shortly afterwards had to be given up.

## Other Missionary Journeys.

Mr. Cameron has been enabled to continue the work of itineration, for which he seems so specially qualified. An account has appeared in CHINA'S MILLIONS, since our last report, of a further journey taken by him from Canton, through parts of several provinces, to Kiu-chau.

He has since been journeying in northern China and Manchuria. He is accompanied by Mr. Pigott ; and up to the time we heard from them, their sale of books on

behalf of the British and Foreign Bible Society had been most encouraging, and their reception by the people most cheering. They were mercifully preserved when exposed to great danger during a very trying snowstorm.

The only other journey to which we can now refer was one taken by Mr. Hudson Taylor and Mr. Hunt, overland from Che-fu to Yang-chau and Chin-kiang.

## Burmah.

STATION ... Bhamô, 1875.

MISSIONARIES ... MR. J. W. STEVENSON, 1866.  
" MR. H. SOLTAU, 1875.

NATIVE CHRISTIANS Baptised, None.

WITH a view to obtaining access to China from the west, a station was opened by Mr. Stevenson and Mr. H. Soltan, who went out in 1875. They were joined by Dr. and Mrs. Harvey in 1876. Journeys have been

repeatedly taken among the Kah-chens, but the time for free access into China from this point does not appear to have yet come. There has, however, been access to many Chinese coming to Bhamô for trade purposes, and the kindness shown to these in medical treatment and otherwise has done much to break down prejudice, and to secure a welcome from many of the Chinese, when the time comes for free entrance among them.

The work at Bhamo has been continued during the year. Although the country has been so much disturbed, Messrs. Stevenson and Soltan have been kept in peace, and have been able frequently to visit the country around. Help has been given as usual at the dispensary to many who live in, or who come to this border town from widely-distant places, and the Gospel has been preached; but as yet we are unable to report any cases of conversion amongst the people.

This brief survey of the work in the provinces named, will suffice to show when the work of the Mission in each was begun, the Stations which have been opened, and the Agency at work. Fuller details will be found in CHINA'S MILLIONS.

During the year the following missionaries have gone out, most of them paying the cost of their own passage and outfit.

[Edin.

MRS. BALLER.

W. E. PRUEN, L.R.C.P.

REV. H. SOWERBY.

R. J. LANDALE, M.A.

DR. R. H. A. SCHOFIELD, M.A.

MRS. SCHOFIELD.

MISS C. M. KERR.

MISS WOMBWELL.

Of these MRS. BALLER and MR. LANDALE have returned to their labour after a season of rest and change.

The others are new missionaries. Of those who went out in the early part of last year, the Mission has had to mourn the removal by death of Mr. Wm. Mc Carthy. Of him the testimony borne by the missionary who sent home the painful tidings is no unworthy memorial. "His brief career has been a blessing to us all. I am a better man for having known him, though but for so short a time." "His fresh life and earnestness gave us all a strong impulse in our service for the Master." To her who, in a strange land, so soon after arrival was thus left a widow, the blow came with crushing force; she was almost overwhelmed, but her resolve was a noble one, it was that she would devote herself to the work to do which her husband had gone to China. She has now gone to Kwei-yang, one of the stations furthest inland.

The missionaries in connection with the Mission now number sixty-five, of whom twenty-six are married, and twenty-four unmarried men, and fifteen unmarried ladies.

The native helpers exceed 100. These consist of pastors, evangelists, preachers, colporteurs, and schoolmasters, Bible-women, and chapel-keepers.

The foregoing brief review of the work, though lacking completeness through the absence of needful particulars which have not yet reached us, shows generally the progress made.

If it be asked, "What has been done towards the accomplishment of the object of the Mission?" the report now given to some extent furnishes the answer, an answer which calls for the deepest gratitude to God for His goodness in so far prospering the endeavour, and an answer

which should encourage faith, and stimulate further effort.

The report shows that the provinces which were without Protestant missionaries have all been visited, and extensive missionary journeys taken in each of them again and again. In seven of them stations have been opened for settled labour, at which missionaries are now residing. In four other provinces the Mission is also carrying on work. In other words, the work of the Mission is being carried on in eleven provinces; 70 stations and out-stations have been opened; about a thousand have, it is believed, been brought to the knowledge of the truth—many of these have passed away in the faith of the Gospel; and to many thousands the words of this life have been spoken, and the preliminary arrangement made for access to millions more.

At what cost has this point been reached? We speak not of the cost of thought and toil, of self-denial, and deep devotion, of health and of life. These are all known to the Master, and will not lose their reward. We refer to the money-cost. This is for the most part easily ascertained, and in an age which asks, "What can be shown for the money expended?" this is worth a thought. The income of the Mission from its commencement, fourteen years ago, up to this anniversary amounts to £86,966 1s. 2d.; this, with the added contributions of several generous friends of the work, whose gifts have been sent direct to some of the missionaries, will represent a yearly average somewhat exceeding £7,000. It may appear incredible that a work so extensive should have been accomplished at so small an expenditure of money. That it has been, is a fact which, while encouraging to those who have sustained it, cannot be voiceless to those who have committed means to their stewardship whereby such work might be extended. If so small a sum has sufficed to sustain such a work, what is the lesson? Is it that where there has been so much economy in the use of money, little is needed? That were a conclusion unworthy of the Lord's stewards. The need for better accommodation at some of the stations—the opportunities for extending the work—the sending out more labourers of the many offering for the work, are some of the questions which can only be settled as the funds may indicate. The Mission only expends what is received, and incurs no liabilities beyond.

During the past year there has been received for the support of the work £8,692 11s. 2d., a decrease of £1,291 os. 9d., as compared with the preceeding year. The balance in hand is £28 2s. 9d.

With an extending work, and an increasing number of labourers, a decrease in the income should prompt inquiry as to what this should teach. The faithfulness of God is unchanged; has the spirit of humble dependence upon Him been maintained? If there has been any forgetting of this, the diminished income may be



His reminder, and the call to humble ourselves before Him, and to offer the prayer that comes from the deeply inwrought conviction that only as He Himself smiles upon the work can it prosper.

The work may extend, but its growth would become its weakness, and its success a snare, if it led away from simple trust in Him who has been its helper, and from whom alone its fruit is found. He it is who has commanded blessing upon the work of His servants; and on Him must be the dependence of every worker and friend of the Mission.

But though He has permitted the faith of His servants to be tried, He has not left them without abundant encouragement. The year has furnished special causes for thanksgiving. That suitable premises have been obtained in KAN-SUH and SHEN-SI, affording opportunity for the carrying on of settled work in these provinces, is a cause for great gladness. The opening of a single station in a province may appear a small thing, but in its relation to future work it is a step of incalculable value.

Beyond this there has been the first great step taken towards reaching the women of Western China. Seven ladies, three of them recently married to missionaries who had previously laboured in the province to which they are gone, have now been able to enter Western China. Three have gone to Kwei-yang, one to Chung-king, and three to Han-chung. Our friends are, we believe, the first Protestant Christian workers among the twenty millions of their own sex in these provinces. The arrangements thus made for the commencement of work among the women of Western China, is, perhaps, the most remarkable feature of the work of the past year. That this work may be prospered in its earliest stages should be the special prayer of all interested in the welfare of the women of China.

For what has been accomplished, the Report shows abundant cause for thanksgiving and praise; but having regard to the vastness of China's need, the millions upon millions who know not the things which belong to their peace, the things which are behind must be left, and every point gained must be considered as but a stepping-stone to something beyond.

In four provinces, containing together a population estimated at about 50,000,000 souls, there is not yet a resident Protestant missionary; and if we are permitted to record that stations for settled labour have been obtained in seven provinces, this fact, important though it be, must not be unduly magnified.

A station opened in Kwei-yang is even less adequate for the province of KWEI-CHAU than a station opened in Dublin would be for all Ireland, seeing that KWEI-CHAU has a population about the same as Ireland, and is about twice the size.

A station opened in London for all England would be much the same as one at Chung-k'ing for SI-CH'UEN, with this difference, that while the population is about the same, SI-CH'UEN is between two and three times larger in extent than England and Wales.

One station at Glasgow for all Scotland would be much more in proportion to the country and population than one at Ts'in-chau for the province of KAN-SUH.

Our seven stations in the GAN-HWUY province (and here, as in the case of some of the provinces named, the members of this Mission are the only missionaries in the province) are about as adequate to the needs of the province, as seven stations would be for all France.

#### THE SPIRITUAL DESTITUTION OF CHINA NOT REALISED.

We thus refer to these provinces because their spiritual destitution is unrealised. Even yet there are intelligent Christian men who are at a loss to understand what work is proposed by the China Inland Mission which is not already taken up by other societies. Thus it is that many who earnestly desire the extension of the Kingdom of Christ utterly fail to realise the need of China, and how abounding are the openings there for Christian workers. We find in this fact a powerful argument in favour of the circulation of such papers as CHINA'S MILLIONS, which are designed to make the need of China known, and to promote interest in its evangelisation. As more is known about China, more will be done for China. We, therefore, earnestly commend to the friends of the work the circulation of our monthly periodical. Many who know nothing of the existence of the paper, would gladly spend a penny a month for it, if it were brought before them. Examples of its usefulness could be furnished in abundance. We give one:—A Christian young man in New Zealand read CHINA'S MILLIONS, and was led to desire to go to China as a missionary; he relinquished a comfortable position, came over to England, offered for China, and, it is hoped, will proceed there before the year closes. He is present to-day. In numberless ways missionary intelligence will lead to missionary effort. With multitudes perishing for lack of knowledge, and so few to point them to the Lamb of God who taketh away the sin of the world, it is for each to ask, with a solemn sense of personal responsibility, "Lord, what wilt Thou have me to do?" With a knowledge of the world's woe, and of its only remedy, such as none other may claim, the ascending Saviour said to His disciples:—"GO YE INTO ALL THE WORLD AND PREACH THE GOSPEL TO EVERY CREATURE." That command has neither been restricted nor repealed, and never will be till "all things are fulfilled, which were written in the law of Moses, and in the Prophets, and in the Psalms concerning Christ; whom it behoved to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in His name amongst all nations."

**THE CHAIRMAN** then addressed the meeting. He began by referring to the hopes and fears that had filled their hearts, during the past twelve months, concerning the health of Mr. Hudson Taylor, who had been raised up almost from the very jaws of death. He said that considering what, in God's providence, Mr. Taylor was and had been to the mission, they could not be too thankful to God who had spared him to his Church, and to China. There was, it seemed to him, a louder call for mission work, both at home and abroad than there ever was. The more we know of the work, and the more the different parts of the world were opened up to us, the more we saw the crying need of perishing millions for the bread of life. If everywhere there was this great need, why should their attention be especially directed to China? They did not disparage the claims of the millions of Africa, of India, and of other places, by seeking to make prominent the claims of the millions of China.

What was the great work of the Christian Church? Had not the great Master Builder sent it into the quarries of the world that it might hew stones which He might build up in His glorious temple? He sends some to one part, and some to another: some to India, and some to Africa, and some to China.

#### THE CLAIMS OF CHINA.

Continuing, Mr. Howard said: Now, what are the special claims of China? Do you not know what China is? One of the most wonderful countries in the world. Wonderful in its antiquity, its civilisation, its history, and its population. What do we receive from China, and what have we as a nation given to China? We have given it a curse for a blessing. For the refreshing tea which China sends us, we have sent back the blighting opium. We may or we may not be able to stop the opium traffic; God grant that we may; but if we cannot do that, we certainly ought the more earnestly, the more lovingly, the more devotedly, to preach to the perishing multitudes in that land the Gospel of the grace of God.

Now, has China claims on you and me? If so, what are we doing? Are we helping according to the means the Lord has put into our hands with which to help China? We have all of us some gift which the Lord has entrusted to us. How are we using this gift? It may be money, talents, prayer, power for service. Whatever it may be it ought to be consecrated to His cause. Some, during the year, have given themselves to the work of God in China; and though possessed of gifts which would have enabled them to win for themselves a distinguished position at home, they have esteemed it the noblest career to work for God amongst the perishing multitudes of China. The very best men were needed for the mission service; men who would glorify God in His work and service if they remained at home.

Now, many ask, what about results? It is a blessed thing when numbers press forward to accept Christ, but remember we must have patience. We do not ask the husbandman in the early part of the year, What are the results of your sowing? He has long patience, he waits through the bleak days of March, through the storms of April, through the dry month of May, through the heat of June, he waits through July and August, and looks forward with confidence and hope, and by-and-by he sees the golden grain of the harvest home. "Now faith is the substance of things hoped for," and so should it be to us. As servants of God we shall see the harvest home, but there may be delay. We know the sheaves shall be gathered into the garner; let us then sow the precious seed in faith, and wait and hope for the harvest, for "we know that our labour is not in vain in the Lord."

#### REV. E. J. DUKES.

*(Of the London Missionary Society).*

The note which I received asking me to be present at the afternoon meeting stated that many friends had been praying earnestly for a blessing upon these meetings to-day. You will agree with me that no persuasion should be so strong as that to enforce an invitation. It is always pleasant for us to come to Mildmay, for we feel that He has been prayed to, His presence has been sought, without Whom all human effort is fruitless. Without instituting a comparison with other Societies, though one may do so with propriety because we should not compare the men but the methods, I would venture to say that I hope the annual gatherings of the China Inland Mission will never degenerate into occasions for the making of set speeches such as would discourage men not eloquent from taking part. I should like these meetings to be such that any one who has a message to deliver could rise and speak what was in his heart.

It is our duty to notice that the fundamental principles of the Mission, and the superstructure which is built on those principles, compel us to go on in precisely the same way as that in which we have gone to the present time. It has been clearly laid down that the fundamental principle of the China Inland Mission is the earnest waiting upon God continually in prayer for a blessing. If we change that principle and attempt to support the Mission upon any other basis, it will result in total failure. We have no long catalogue of subscribers to turn to, there is no great income coming into the treasury of this Mission except what the Lord himself chooses to send, yet there is a considerable range of effort. Large bands of missionaries have been sent out and have still to be maintained; and unless you go on in the same method that you have followed up to the present time, you must fail. It is by earnest prayer, by looking entirely to Him who has begun the work and helped you thus far, that you can be successful. The work has not been yours but His; not by your wisdom, not by your might, not by your wealth, has the work gone on hitherto, but by the grace which He Himself has bestowed. I wish that this earnest spirit of waiting upon God for a blessing upon the churches which the missionaries of this Mission are founding in China, may be the spirit in our hearts to-day. I am sure this is what the missionaries themselves wish—that all the churches and every member of the churches should be full of faith in prayer, and that the spirit of prayer should be manifest in all the work of the Mission. There is no church but must have success if it is possessed of the spirit of prayer. From my own few years of experience in China, I have been convinced of this; that it is far better the churches should be taught, and ruled and led by men spiritually minded, than by men of higher education if they are less acquainted with the throne of grace.

#### THE POWER OF PRAYER.

It was my pleasure, during my few years in China, to see many instances of the power of prayer in the church with which I was connected. There was one man in particular, a man named Sok-tai, whose history was very curious. In the year 1852 there took place in Amoy what was called the Small Knife Rebellion, and Sok-tai, was a colonel of the Imperial army, appointed to put down the rebellion. He was wounded in an engagement, in the eye; he was taken to the Mission Hospital, and there protected by Mr. Alexander Stronach, of the London Missionary Society. There he learned the truth to some extent. He was smuggled on board a junk, and taken to Shanghai, where he was placed under the care and tuition of Dr. Hobson, of the Medical Mission. He



became convinced that Christianity was right ; and losing his sight to some extent with regard to the things of this world, he gained it for the world to come, and resolved to be a soldier of Jesus Christ. He came back to Amoy and became a preacher in the mission. He had charge for seven years of a station with which I was intimately connected, and he seems to have put this spirit of faith in prayer into every member of the church.

It was in July, 1876, that a man who was connected with the church brought forward the case of his wife who was a terrible terinagant, always abusing him and the preacher, and every member of the church, and continually blaspheming. This came before the church a good many times ; they held prayer-meetings about it. At last one Sunday after the morning service, the brethren in the upper room were talking about Kni-so, and one said that he thought she could not possibly be brought to the truth, that she had sinned against the Holy Ghost. "Oh!" said another, "You must not say that ; so long as there is life there is hope ; let us kneel down and pray for her." And so they prayed that she might be brought to the truth. Now the preacher did not visit her that week ; and yet on the following Sunday she came into the church with her six children, and when asked how it was, she said, "You have often talked to me about these things, so I thought I would come and see if they were so." And for the eighteen months afterwards that I knew her, she was one of the most consistent and faithful members of the Church.

There was one case in which a Church got into great difficulty and suffering from grievous persecution ; and the preacher drew up a written statement of all the troubles that had come upon them, and laid it before the members. They "set their faces unto the Lord" and asked for help. I visited the place a few weeks after, and the preacher said that all the troubles had come out straight, and the whole church was at rest. There seemed to that man to be as natural a relation between cause and effect in the prayer and the answer as between opening the shutters and letting in the light. Now churches which have such faith as that are sure to become strong.

#### INCREASING INTEREST IN CHINA.

We have to congratulate ourselves to-day on two things. One is, that all the world over, people seem to be taking more interest in China than they ever did before ; and the other is, that people in this country seem to be taking more interest in Chinese Missions. It is cause for congratulation that this so. There is no greater cause of apathy than ignorance ; and the nearer the Chinese Missions are brought to the Christian public, the more eager will be the support they receive, and the more will faithful prayers be continually offered up for them.

Mr. Howard made reference to the opium traffic. I should like to say that another cause for congratulation is the brightened prospects of the Anti-Opium Society, because of that great meeting the other day. I feel very deeply about this matter. We have held at last a good meeting, a great meeting, a meeting that had good speakers to address it, and which was presided over by a nobleman, famous in philanthropy.

#### CHINESE EMIGRATION.

Ever since I took a deep and broad interest in the affairs of China, I have felt that the great coming question of the world is this Chinese question ; that the question of chief interest in the course of a few years will be what is to become of that great population ? What is to happen when it begins to heave and seethe as it will do ? The Chinese are amongst the greatest of colonisers. Certainly they seem to have made up their minds to take

possession of the whole East. This people, in whose social and domestic lives there are so many gentle virtues ; these commercial men who succeed in business, no matter what part of the world they go to ; these Chinese diplomats who equal any British statesmen in diplomacy ; these energetic Chinese, who, when they meet a difficulty, as Sir John Davis said, "take time for their fulcrum and patience for their lever" and wait for the time to come when they shall overcome the difficulty ; what is to become of this people, will, before long, be one of the greatest problems of the world.

Statesmen of all the Western countries will have to take this matter into consideration and say, "What is to be done with the vast emigration that is going on" ? Some of you may think that I am speaking in rather exaggerated terms ; but do you know that the Chinese are pouring down in a living torrent upon Cambodia, Siam, the Malay peninsula, the Celebes, the Philippine Islands and Papua, and the myriad islands of Polynesia ? And they are going north in vast hordes to Thibet, and Mongolia, and Corea. San Francisco and all California are feeling the pressure to an extreme extent. It is evident that since the Chinese have begun to move, and they are very fond of going abroad, this question of what is to become of them is a very serious one. Now, remember, they carry with them their manners, and customs, and idolatry ; so that societies like this, that are working in connection with the Chinese, should make this a serious matter for consideration, and feel the importance of the work they are carrying on. May the Mission be very richly blessed ; may the efforts which are being made to evangelise that people before they leave their own country be so honoured, that when some of those who have been under Christian instruction themselves go abroad, they may become missionaries to their own countrymen in the lands to which they go. What we need is to have a very deep and keen sense of our own personal responsibility in regard to the work, to feel that we are fellow-workers with Jesus Christ in this cause ; and that when we assist our missionaries, either by giving money, or coming to meetings, or praying for them, we are working with our Saviour Jesus Christ for the bringing of these people unto Himself.

Mr. BROOMHALL said : It will encourage our friends if I just say a word as to our experience within the last fortnight in the matter of funds. In the early part of this month we received exceedingly little, and were, I must acknowledge, feeling discouraged ; but about a fortnight ago a friend sent notice that he had given directions for the sale of £100 stock, and for the proceeds to be paid into our account at the bank. During the same week he sent another note stating that he had ordered a further sum of about £190 to be paid in, adding, "most happy to do it." On Tuesday, last week, a cheque for £100 came in, the next morning £10, on Thursday £40, on Friday two cheques of £100 each, on Saturday £50, on Monday morning £20, and smaller sums of £5 and £10 besides. In that way our hearts have been greatly cheered.

#### REV. ARTHUR HALL

(Of Tolmers Square Chapel).

I quite agree with what our chairman has said that some are called to work in particular parts of the vineyard by the Lord Himself. Some are called to go to India, to China, or elsewhere, and some to labour at home. I rejoice in this Inland Mission very much. It is rather out of the line of our ordinary missionary societies in its mode of operations. I occasionally read CHINA'S MILLIONS, and I am astonished at the work that is being done. The agents of this Society are really agents of the Lord Jesus Christ. They have got imbued with the right kind of missionary spirit.



## SYMPATHY WITH MISSIONARIES.

I am afraid that the Christian churches in England do not sufficiently sympathise with the labourers who are at work in those distant countries. I have just returned from my third visit to Sinai and Palestine, and I have had the opportunity of seeing missionaries at work; and when I have seen how they have been cut off from the society of their fellow-countrymen and countrywomen, I have blamed myself very much for the little sympathy that I have had for them when I have been comfortable at home. Now when I was at Gaza, there was a very excellent man there—Mr. Shaw, of the Church Missionary Society—labouring under great difficulties. I daresay the brethren out in China have to contend with equal difficulties. He was telling me that after he had been labouring for a whole year, just before I arrived there in March, the Pasha had come to his school, where he had collected sixty or seventy Moslem children—a Sunday-school and a day-school. The Pasha inspected the school, and then gave orders that all the Moslem children should absent themselves from it. The following morning there were only eight, and the next morning only four, and the next morning they were all gone, being afraid to come to the school. He said he felt sometimes as though he must give it up, he was so disheartened; but then he felt it was God's work and not his, and he must go on. The chairman had referred to results. This good man said, "Whether there are any results or not I must sow the seed, and I believe in due time there will be a harvest-field, even from this unlikely element of the Mussulman."

Another matter which is a great trouble to missionaries and a discouragement to them, is the way in which English travellers, English-speaking people behave when they go to these mission stations. I met with this at Alexandria, at Cairo, at Jerusalem, at Nablous, at Gaza, and also at Beyrout and Damascus. There was the same sort of complaint there, and I have no doubt it affects many mission stations in China; but when I was reading some accounts of this mission, I thought that there was one advantage that these pioneers of the Gospel have, for they are away to a great extent from the seaports of China where evil influences so often hinder very much the work of the missionary. Now these are some of the difficulties, some of the hindrances.

## PRAYER FOR MISSIONARIES.

Do those of us who sympathise with this work sufficiently pray for the missionaries? What we want is continual effort and prayer, bringing this matter to the Throne of Grace constantly, praying not for ourselves, but for those who have been and who are expatriated, such as some of the friends whom I have seen on the borders of the desert.

Mr. Hall referred to the isolation and exceedingly difficult circumstances in which some were labouring, and continued:—

Let us try and sympathise more with these friends. We cannot come in direct contact with them, but we can go to the throne of the Heavenly grace; and as we are pleading for them here, God will help them out there, wherever they may be, with the Bible in their hands going forth preaching the glorious Gospel, and so they will be supported and strengthened and comforted in ways which we little know of, but which may be in direct answer to our prayers. As I was going through the Suez Canal I saw a little belt of green. The canal, you know, is salt, and the men who dug the canal of course needed fresh water. The first thing to be done was to dig a fresh-water canal to convey the sweet water of the Nile to the workmen; and where-

ever that little canal goes, you will see the richest vegetation by the banks a foot or two on either side, and beyond it the sterility of the desert with not a blade of grass to be seen; but wherever that fresh water goes there is life and fertility. So these missionaries for Christ are going forth taking the living water with them—little streams you may say of one, two or three together or singly—little tiny rills, but wherever they go, if we could look from where God is looking, we should see that there is life and vegetation. There must be wherever there is the water of life, for that is just what our human nature wants. It does not matter whether it is in China or in London, or anywhere else: just let the pure water of life flow through the midst of the arid desert of the human soul, and there will at once spring forth fruit to the glory and honour of God.

Mr. Hall then told of one of his companions who, when near Mount Sinai, lost himself, and who, after wandering about in the darkness and cold without food and water for many hours, was found, and continued:—

When he came back with one Arab holding him on the camel (for he could not stand alone), the other Arabs lifted up their eyes and said, "Allah has taken care of him." We all felt intense joy in the rescue of that young man from what we thought certain destruction. Now, if we felt so much joy about that young man, is it not a strange thing that we do not feel intense concern about millions of souls which are infinitely more valuable than bodies; and should not we feel devoutly thankful for the salvation of souls; and should not we feel greater joy when we hear of one and another who has been brought to God through this or any other instrumentality, and thank God that souls are being saved in His own way and by whomsoever he may employ? We do not care who casts the devils out so long as the devils are cast out, and my prayer is that God may abundantly bless this Inland Mission.

## REV. FRANK WHITE

(Of Talbot Tabernacle).

It is well to ask ourselves what is the real object of an annual meeting, and why are we summoned together every year in connection with this Society and that Society? Some of us make it a point to be at the Annual Meeting of the China Inland Mission. And wherefore? Because we feel it brings us into close contact with the work of the Gospel in China. I think it is worth while coming thus far to-day only to have heard the letter read from Mr. Hudson Taylor. If I may speak for myself, I think that letter transported us out to China, and made us feel near to those perishing millions for whose sake we are met together this afternoon, and that is why I think it is most important that we should remember the recommendation to take in "CHINA'S MILLIONS," because by informing ourselves concerning the needs of the country, and the efforts which are being made to supply those needs, we are brought into personal contact with the work. I feel that just in proportion as we who are here this afternoon as living Christians and disciples of the Lord Jesus Christ, can really go out to China in thought, feeling, and desire, and place ourselves side by side with our missionary brethren and sisters, and see with their eyes, and feel with their hearts the scenes which are daily before them, we shall have our hearts stirred to respond to the appeals which have been so faithfully and earnestly made to us by the several speakers this afternoon.

## INDIVIDUAL ACTION.

John Brainard Taylor wrote in his diary:—"Resolved, by God's grace, I will henceforth live, speak, act, think, as an individual, for as an individual I must live and die,



as an individual I must be saved or lost. I have been a long time waiting for others. I must now act for myself." Now I should like in the few moments that are given me this afternoon to press home this thought to each one present, that we must act towards this China Inland Mission, or towards the work of Christ committed to its charge as *individuals*. I think that was a wholesome rebuke which was given to us by Mr. Arthur Hall in respect to the indefiniteness with which we associate ourselves with missionary meetings and with missionary efforts. There is a good deal about Christian doing in the Scriptures, and though the Christian does not do in order to be saved, he must do, if he would prove himself to be a disciple of Him who said, "As the Father gave me commandment even so I do." The Master went about doing His Father's will: He went about healing the sick; He went about preaching the Gospel of the kingdom; He went about doing good. Now I want to put this question to you and to myself: What am I doing for the Lord? What am I doing for this China Inland Mission which I profess to admire so? Well, I can at least suggest to you five things that you may do for the China In-

land Mission, and I think I have only to mention them for you to say "By the grace of God I will do them." First, I will *ponder* what I have heard this afternoon. I will ponder the report which has been read, I will ponder the remarks of those who have spoken, I will ponder the facts that have been brought before me; I will ponder the position of the missionary brethren and sisters, and their peculiar trials as suggested in the letter which has been read from Mr. Hudson Taylor. Then I will *pray* about this matter; I will go directly to my closet as if I had nothing else to pray about but this one thing.

Mr. White then strongly urged definiteness in prayer for China and for the missionaries, and showed that the mission might be further helped by *pleading its cause* with others, and so winning helpers, by *placing by in store* some money to aid the mission; and by *putting ourselves before the Lord*, willing that He should, if He sees fit, use us in the work; saying,

"Here, Lord, I give myself away,  
'Tis all that I can do."

The Rev. F. Smith concluded the meeting with prayer.

## Evening Meeting.

JAMES E. MATHIESON, ESQ., Chairman.

The hymn,

"Lord of the harvest, hear"

was sung; after which the REV. D. B. HANKIN offered prayer.

**THE CHAIRMAN:**—I count it a very great privilege that the first time I am permitted to occupy the chair at Mildmay after the commencement of my official connection with this place, should be on the occasion of a great missionary meeting, and especially a mission connected with that great empire of China, the greatest, the most ancient, the most populous of the existing heathen empires of the world, and an empire in which for the last twenty years, I have been taking some little interest in connection with another mission. [The mission of the Presbyterian Church of England.]

In coming to Mildmay, almost the only stipulation I made was that I should be allowed to continue in official connection with the mission to which I have just alluded, because I feel that the wants of China are so immense, and the subject of missions to China has as yet taken so little hold of the Christian people of this country, that it needs every friend of China to remain at his post and to try and forward the great and blessed work.

With regard to this China Inland Mission in particular, there are one or two things which are very notable, and which have had to do signally with its remarkable success during the comparatively few years it has had an existence. Some of us, who are the Lord's people, have had enough faith to grasp the blessed salvation for ourselves, and to witness, in rather a feeble manner, for the Lord Jesus in the place in which our lot happens to have been cast; but there are other men who not only grasp the great salvation for themselves, but who have a faith which can see huge possibilities of salvation for other men, and who go forward undauntedly to realise their own conception of the magnitude, the extent of the grace of God in His purposes of mercy towards the people of this fallen world. We most of us know one or two such men, if not personally, at least by name, and it is not out of place, especially as our beloved friend is distant 10,000

miles from us to-night, that we should mention with thankfulness to God the name of Hudson Taylor who has instrumentally been the founder and propagator of this great mission.

### THE SECRET OF SUCCESS.

Another thing which has had to do with the great success of the China Inland Mission I can perhaps best illustrate by a little incident which happened in connection with another mission. About ten years ago a missionary from China preached a short sermon and gave an address about missions to China in Dundee, in the church which was formerly the church of Robert Murray McCheyne. As he was leaving the church he was immediately surrounded by a group of men and women somewhat advanced in years who said, "Did you know William Burns, then?" He replied, "Yes, did you know William Burns?" "Oh yes," said they, "William Burns was the means of our conversion," and it appeared that ever since William Burns had gone forth to China, these men and women had been bearing him up constantly before God in prayer, praying that He would sustain and strengthen him, and give him blessings in that distant land. It was whilst the sainted McCheyne was absent on a mission to the Holy Land, that William Burns was permitted to occupy his pulpit in Dundee, and there came down a wonderful revival, and many souls were turned to God through the seed sown by McCheyne, and the preaching of William Burns. If I were asked what was the principal qualification for any missionary going forth to foreign lands I should say it was this, that the man who goes forth to the heathen to spread among them the unsearchable riches of Christ should have had a blessing at home, in the ingathering of some souls through mission work in his own land. I believe that a man who goes forth in that way, leaving behind him men and women whom he has been instrumental in leading to the Saviour, has a sure success before him, because he will be sustained continually by the prayers of those people whom he has been the means of ransoming from the power of death. That is my illustration, and now I apply it. Every Satur-

day afternoon there gathers a little company not many hundred yards from this building for a couple of hours. They hear tidings from the mission field, and pray for blessings upon the mission about which we are gathered here to-night; and not only so, but every individual missionary is mentioned by name, and thus his case is brought before the Hearer of Prayer. This, then, is one of the great secrets of success of the China Inland Mission; the prayer that is made continually for it by believing people; and unless we have praying people asking God to bless our missionaries, we shall have very scant measure of success indeed.

#### THE WONDERFUL FUTURE OF THE CHINESE.

With regard to China, I feel pressing on me more and more the wonderful part that this nation is to play in the future of the world. It is not desirable perhaps to compare missions with missions, or to say a word that would seem to detract from the importance of carrying the gospel to one country whilst we advocate the claims of another. In the presence of my beloved brother Major Malan I should be very cautious about anything I said about Africa, for example; but there is no doubt God has in his providence so appointed it that there shall be wonderful diversities of character and of mental and physical power, and of various properties in different sections of the human race, to which we cannot shut our eyes. The importance of China grows upon my mind continually when I regard the character of its people, when I look at their tenacity, how they cling to their old customs, when I look at the centuries through which they have passed as an historical people, when I look at their emigrating ten-

dencies in the present day as they spread forth to cover the unpeopled portions of the earth, and to turn into a garden what has been a wilderness, as men tell us they see in the Straits Settlements, I feel persuaded that there is a wonderful future in store for the Chinese race, and that if we go on neglecting the evangelisation of this great empire, we are laying up in store for those who come after us terrible dangers. The danger that the tide of emigration which goes westward to America, and the tide of emigration eastward from China, should meet upon that great continent, and that the Chinese by the greater number of their emigrants should carry their heathenism with them, and overshadow that great continent with darkness.

Let us bless God if to-day there is a larger measure of deep interest in this great work, so dear to the heart of our Saviour, of sending the Gospel to every creature.

Mr. R. H. HILL, Honorary Secretary.—I should like to express the peculiar pleasure we feel in having Mr. Mathieson to preside to-night. Mr. Mathieson has told you much of the sympathy that is in his heart with our mission, and you all know that he is a veteran in the home department of China Mission work. The missionaries with whom Mr. Mathieson is connected are some of the most hard-working and self-denying missionaries in the field. It is, I am sure, a great pleasure to us all to-night to feel that Mr. Mathieson, representing the China Mission of the Presbyterian Church, and holding the place he does now in Mildmay, is so perfectly in sympathy with us and with the work which God is enabling Mr. Taylor and his helpers to do in China.

Mr. HILL then read extracts from the Report.

## Letter from Mr. Hudson Taylor.

THE following letter, which was read at the afternoon meeting, and which had only been received from China a few hours previously, was again read:—

BELOVED FRIENDS,—As I cannot be present with you at the approaching anniversary meetings, I send you a few lines which may be read to you. Though little more than a year has elapsed since I was in Mildmay, the time already seems long, and one often feels in this dry and thirsty land how welcome would be some of those religious privileges you so richly enjoy.

The last year has been to us here one of many trials, but also of many mercies. The early removal of Mr. W. McCarthy was a heavy blow, but his beloved partner has been sustained and permitted to traverse parts of Western China that heretofore no foreign lady has visited. Several other members of the Mission suffered from severe sickness, but in each case has life been spared; and even these illnesses are likely to prove beneficial to us in the long run, for, having found the climate of Che-fu most helpful in promoting recovery, we have erected mission premises there, which we hope in many cases will render a journey home for the sake of health unnecessary.

The additions to our number of missionaries during the last year have not been many; and in consequence the difficulty of keeping pace with the rapidly growing work has been considerable. Though our faith has been much tried as to funds, we have yet given ourselves to earnest prayer for reinforcements; for we judge that it is only for our good that the trial of faith has been permitted, and that the command still holds good, "Open thy mouth wide, and I will fill it." A telegram just received, informing us of the departure of a missionary party, shows us that our prayer has been answered even

earlier than we ventured to hope; and our hearts are filled with grateful thanks.

During the past year God has given us houses in the provinces of Kan-suh and Shen-si; in one of them Mr. Easton is at present residing; in the other, Mr. and Mrs. G. King. Reinforcements are on their way to them; Miss Wilson and Miss Faussett will soon, we trust, reach Mr. and Mrs. King, and they will (D.V.) be followed shortly by Mr. and Mrs. Parker, and Mr. Hunt.

In two other provinces, Si-chuen and Kwei-chau, in which we have had mission-houses for some time, woman's work has been more definitely commenced: Mr. and Mrs. Nicoll having reached Chung-king, in the former province, and Mr. and Mrs. G. Clarke having commenced work in Kwei-yang, in the latter province. Miss Kidd and Mrs. McCarthy will, we hope, have joined Mrs. Clarke before this letter reaches home. They have been able to do useful missionary work by the way, while travelling through the province of Hu-nan.

In the famine province of Shan-si the work among women and girls commenced by my dear wife, Miss Horne, and Miss Crickmay has been continued by the two latter with considerable encouragement. A certificate received from the Rev. David Hill bears witness to the efficiency of the orphanage, while tokens of spiritual life among the children are not wanting. The work of our brethren in the foregoing provinces, as well as in the older stations of the Mission has been reported from time to time in CHINA'S MILLIONS. It would take too long to attempt to dwell on it now in any detail. While in some districts we have had to mourn over spiritual depression,



and in some others can only rejoice with trembling, we yet apprehend that, on the whole, a larger number have been brought to Christ this year than in any previous one. There are now only four unoccupied provinces in which we have not resident missionaries, and we hope the coming year may see that number diminished.

If one were inclined to dwell on our many needs in this large and increasing work, it would not be difficult to do so. More labourers, native and foreign, seem very desirable; but there is a yet greater want, and that is of more spiritual power for those of us who are already in the field. I wish it were possible to give our friends at home *any idea* of the mighty power of the great enemy out here, and of the great difficulty there is in maintaining the spiritual life of native Christians, helpers, and missionaries. Pray, beloved friends, for us, that the power of the Holy Ghost may be manifested among us; that we may be kept from sin, may be filled with the Spirit, and may glorify God in all the varied experiences which await us. And pray that our faith may not fail; that the spectacle, the appalling spectacle of this vast nation lying in the arms of the wicked one may damp no spirit, may unnerve no arm; that abounding iniquity may cause the love of none of us to wax cold; that any trial through shortness of funds that God may permit may lead none to regret their consecration to His service; but that, on the contrary, God may fulfil in us "all the good pleasure of His goodness, and the work of faith with power, that the name of our Lord Jesus Christ may be glorified in us, and we in Him, according to the grace of our God and the Lord Jesus Christ."

And may He so bless you, beloved friends. Our hearts warm as we think of you, and we joyfully remember that the coming of the Lord draweth nigh. Then, in a more glorious conference than Mildmay has ever known, we shall meet and go out no more, but be for ever with the Lord. Till then may you and we be kept abiding in Him, and seeking to hasten His glorious appearing.

Yours in much Christian love,

J. HUDSON TAYLOR.

Chin-kiang, April 9th, 1880.

### THE REV. D. B. HANKIN

(Vicar of St. Jude's, Mildmay).

I always feel a special pleasure in attending these annual meetings. It is not only that its founder, Mr. Hudson Taylor, has found his way to my heart, but I always feel that this Mission recognises a grand and glorious principle which I feel in these days especially ought not to be lost sight of, and that is the real unity of the Church of Christ, the oneness of that mystical body, although here on earth, alas! we seem to be separated by those ecclesiastical differences which the folly of man, I had almost said, magnifies. That spirit that was once evinced by the disciples, "Master, we saw one casting out devils in Thy name, and we forbade him because he followed not with us," ought, I am sure, to be stamped out from our midst, it ought not to be recognised by us for a single moment. "Forbid him not," said the blessed Master, "for there is no man that can do a miracle in My name, that can speak lightly of Me." It is a blessed thing thus to realise our oneness in Christ Jesus, and to take a delight in recognising the reality of the work that is carried on by those other sections of the Church of Christ with which we do not ourselves happen to be connected. Therefore, as a clergyman of the Church of England to-night, I do so heartily rejoice in the blessings that have been bestowed by the Lord upon the operations of this Mission.

I feel that those who support it ought not to be disappointed at the apparent paucity of results—or rather, I would say that you ought not unduly to expect any very rapid dissemination of truth in China. It was only the other day that I was speaking with that excellent man of God, Mr. Wolfe, a missionary connected with our own Church of England, and who has laboured for some years at Foo-chow. He told me that for the first eleven years of that mission it seemed as though the missionaries just laboured in vain, and spent their strength for nought; there did not appear one single blade of spiritual vegetation, and at the end of eleven years the Church Missionary Society came to the determination to give up that mission—it really seemed as if it was no use continuing their missionaries there any longer. One man of God, to his everlasting credit let it be related, nobly stood forward and said, "If that mission is given up, I go back to my post, to live and die there," and he went back, and God gave him one or two or three souls, and then called him away. During the last few years the condition of things there has entirely changed, and dear Mr. Wolfe is able to speak of 3,000 converts gathered in, over 100 churches and chapels erected in the neighbourhood, and a large body of believers being added to the church, as it pleases God, continually. I just mention this to encourage those who are supporting this Mission by their sympathy and prayers, not to think that it is labouring in vain, if for a time they seem to go forward and apparently do nothing. The disciples said, "Master, we have toiled all the night and have taken nothing," but when Christ was with them and told them where exactly they should cast the net, then we know that their mourning was turned into joy, and they enclosed a great multitude of fish, so that the net brake. Well, dear friends, I must not detain you any longer, I have just risen to express the heartfelt sympathy I have with the operations of this Mission, and most heartily to wish dear Mr. Hudson Taylor and all his fellow-labourers God-speed.

The hymn,

"Jesu, the very thought of Thee,"

was sung, and Major MALAN offered prayer.

### MR. A. WYLIE

(For many years Agent of the British and Foreign Bible Society in China).

My dear Christian friends,—we live in an age when happily it is unnecessary to say a word in defence of Christian missions. Time was—and some of us in this hall may remember it—when serious doubts were entertained by good Christian people as to the expediency, and practicability of missions to the heathen. *Now* it is very much the reverse. God's blessing on the labours of missionaries during the last half-century has given irresistible evidence of the value of this institution; and not only as to spiritual results, but so greatly have Christian missions aided in forwarding the material progress of nations, that now politicians, mercantile men, men of science, and men of the world, are all ready to give their testimony in favour of the benefit that has accrued from this agency. Christian missions, then, are an established fact.

#### WHAT IS THE CHINA INLAND MISSION?

The question has been asked once and again, What is the China Inland Mission? and some, as it were, say, "The London Mission we know, the Church Mission we know, the Wesleyan Mission we know; but who are ye?" and we have just heard in the report that some feel at a loss to know what work the China Inland Mission undertakes, which other missions do not accomplish. Now, I



think the China Inland Mission is very well competent to answer this question; and as the report has said, any one wishing for information on the subject should read *CHINA'S MILLIONS*. I am sure they will find abundant information there, and I would advise every one here, if they do not read that paper, to take it in, for it is a most interesting periodical, and the views you get of China in it, are some of the finest that are published. They give people more correct views of China, and its people, than any other periodical that I know.

Now if you will suffer a few remarks with regard to this question, from an outsider who feels much interest in the matter, I will ask you to look for a moment at the extent and population of the Empire of China. Here is a nation, say with from 300,000,000 to 400,000,000 people. We have among them some 200 or 300 missionaries. Are they able to evangelise China? At the most moderate computation, I think we may say there are more than a million souls to the care of each missionary. Could all the old missionary societies combined, accomplish this work, I should say there is no occasion for the China Inland Mission; but we know it is far otherwise.

#### THE GREAT COMMISSION.

The China Inland Mission comes forward on the same charter as every other missionary society. They accept the commission of our Lord and Saviour Jesus Christ, to "Go into all the world, and preach the Gospel to every creature." They have taken up a good work, and I hope that good work will not be taken from them. They have taken up a work which no other missionary society has yet attempted, and which I do not think it probable that any other missionary society will attempt. I for one rejoice in the work they are doing. I rejoice in the work that all the missionary societies are doing, and I would not have one jot of the work of any one of them suspended. But we want more, we want a great deal more, than this. God in His providence is opening a great and effectual door, and will not the Christian Church enter and take possession of the land? China has long been a sealed land, closed to the foreigner, closed to the Gospel. Earnest prayers of the Christian Church went up that China might be opened. God heard these prayers, and the ponderous gates of the old Empire turned on their rusty hinges. The country has been opened up;—slowly and gradually indeed; but still faster than the Christian Church has been able to take advantage of it. God in His providence, while opening up China, has also been preparing men to occupy the field, and it is very instructive, I think, to look at the way in which God has been conducting His work in that empire. We have had many notable men there, admirably adapted to the work, and I rejoice to think of them. Dr. Morrison was eminently fitted to be a pioneer of a mission—a missionary of plodding, indomitable zeal. A recent reviewer has said of him, that while he lived like a hermit, he worked like a horse. The work he has left shows the marvellous energy that he possessed, and he has left the impress of his character on his successors in the field.

#### REV. W. C. BURNS.

Another epoch in the history of the China mission was the advent of the Rev. William Burns. He was a remarkable man; and I do not know if ever I met one more single-minded. He was a man of one purpose, and that purpose was to make known the grace of our Lord Jesus Christ. He was a man of faith and prayer, and were we to judge by our own petty standards we should say that he was too soon taken from us.

Mr. Hudson Taylor was closely associated with him in the early years of his mission work; they travelled to-

gether, they lived together, they prayed together, and they worked together; and I think we may say that the mantle of Burns fell upon Taylor. Mr. Burns went hither and thither making known the Gospel, and everywhere he went he left an impression. He longed and prayed for the time when the Gospel should be made known in every corner of the Empire. I thank God for what has been done by the Inland Mission. They have now, I hear, some ninety Europeans working in China, and from my experience, and from all I have heard, they are faithfully doing the work for which they were sent out.

#### RESULTS.

Allusion has this evening been made to the small results. I can assure you the results are not small. They have gone through and through the Empire, to the remotest boundaries. This is a great thing, as it is opening up the Empire for mission work; and it is important that missionaries should be the pioneers in travelling through the Empire. The first who go there leave an impression which is not easily effaced, and I have every confidence that where the members of the China Inland Mission go they will leave a good impression, and this will prepare the way for others who shall follow them. Why! it is quite heroic, what we hear of some of the ladies going into places and settling down amongst the natives, far away in the interior, where, a few years ago, no man would have ventured to attempt such a thing. And I would ask your sympathy and your prayers on behalf of the members of this Mission. They have hard work to go through, and they perform a service which, perhaps, our friends in England are very little aware of.

#### TRIALS OF PIONEERING.

You read in *CHINA'S MILLIONS* accounts of the journeys that they make, and the work they do, and some may be disposed to say, "What very delightful work it is to be travelling over the hills and dales, and through the green lanes of China, and talking to the people." Well, it is delightful to be freighted with the precious seed of the Gospel for the perishing millions; and this consideration goes far to outweigh every other; but I am afraid our friends are too modest to tell the whole of the story. They have to go through a great deal of roughing. They enter a city, perhaps, and instead of being greeted by the natives as friends who are going to do them a service, and to confer a boon on them, they are accosted as they pass through the streets with the epithet, "foreign devils." Everywhere they go they hear the same cry. Old men with grey hairs growl out, "Foreign devils!" little children scarcely able to lisp are distressing themselves to call out to their mothers, "There are some foreign devils!" Well, this is a great exercise to the Christian virtues—patience is called into operation; but missionaries are men of flesh and blood, of like passions with ourselves, and they feel this grating upon their spirits. Once or twice it does not affect one much, it is a novelty, and people are amused with it; but to hear this day after day, year after year, from morning till night, as you pass from one city to another, becomes intensely trying, and it requires grace to support one under the trial. Then after a weary day's work the missionaries do not settle down in a nice country inn as you would do in England—no, they have to sleep at some wretched hovel which you would be almost frightened to look at. I have myself had occasion to share my room with pigs and fowls. That is not the worst; they have much worse places than that; and some of their human companions are even worse than the pigs. I had on one occasion to look for a plank on which I could lie down in a sand-hole to sleep, rather than go into the only place set apart for travellers. The China Inland missionaries,



I know, are subject to very much of this kind of work. Then again, you hear that there are seventy stations in different parts of the country. These stations are not formed without a struggle. Trials have to be gone through. They are frequently met as enemies; when they begin to get a little success in a town they are—it may be—driven out at the risk of their lives; they have to make their escape by some back door or hole in the wall, or swim a canal, or something of that kind.

I must not detain you with details, but merely wish to bear my testimony to the fact that the members of the China Inland Mission are doing good work in China, and I believe a blessing will follow their labours. They are opening up the country, and that is what we want. Other missions are doing good work, but they are not doing this work; therefore I trust that this Mission will be sustained with even greater vigour than it has been hitherto, and may your prayers ascend for Mr. Hudson Taylor and all the missionaries under his direction. I regretted much to hear of the sickness of my friend, and I hope that he will be yet spared for many years to conduct the work which he has so ably done hitherto. And I would ask your prayers on his behalf, on behalf of the European missionaries, and on behalf of many native helpers, for these are men that ought to be remembered. They are also representatives of the Christian Church, and much depends upon their character and bearing in the minds of their countrymen. Let me, then, commend this Mission in all its details, with all its agents, to your special prayers and consideration.

#### REV. A. M. W. CHRISTOPHER, M.A.

*(Rector of St. Aldate's, Oxford).*

Dear friends, during the twenty-one years I have been rector of St. Aldate's, Oxford, I have frequently asked down true brothers to speak to some of the undergraduates. Amongst others I have asked Lord Radstock to come down, and the sight of him to-night puts me in mind of a small breakfast we had many years ago in a lodging in Oxford, occupied by dear Henry Fox, vicar of Christ Church, Westminster, and that breakfast has been a blessing to me ever since, and is so now, and I will tell you why.

#### 2 CHRONICLES XX. 12.

After the breakfast, our dear brother here got digging in Chronicles for precious texts, and he lighted upon the 12th verse of the 20th chapter of the second Book of Chronicles. It is where Jehoshaphat knows of three great armies coming against him, and he has a very small army, you may say none at all, ready to meet them, and he says to the Lord in the course of his prayer, "O our God, wilt Thou not judge them, for we have no might against this great company that cometh against us; neither know we what to do; but our eyes are upon Thee." Soon after that I had the greatest difficulty I ever had in Oxford. I was in great trouble: I could do nothing more, I had done all I could. Then this text that Lord Radstock had named was brought to my mind—"We know not what to do; but our eyes are upon Thee."

Mr. Christopher told how, in a manner quite unexpected, the difficulty was removed, and continued: Now that text has been a blessing ever since, and I do feel it is just the text to have in mind when we think of China's 400,000,000. "We know not what to do; but our eyes are upon Thee." We are so entirely helpless that we are necessarily cast upon the Lord.

#### DIFFICULTIES.

Ever since that text was brought to my mind I have been thankful for the great difficulties of my life. When

I am thoroughly helpless, thoroughly unable to meet the difficulties, and to overcome them, then I fall back upon that precious text, "We know not what to do; but our eyes are upon Thee." And again and again the Lord has helped me, and so He will help the China Inland Mission. When they are down to a balance of £5, then is the time to remember that text, "We know not what to do, but our eyes are upon Thee." And how it will glorify the Lord, if the Lord lays hold on this Society, and if the hand of the Lord works with His servants, and a great number believe and turn unto the Lord, and if for every man that the Society sends out 100 native missionaries are raised up, and, for every one of these 100 ten more, and so the numbers are multiplied and increased—why, the Lord is able to make 3,000 missionaries in one day. On the day of Pentecost, when the Holy Ghost was poured out, 3,000 souls were converted, and surely every man became a missionary.

#### EVERY CHRISTIAN A MISSIONARY.

Is there a man here who believes that he has been bought by the precious blood of Christ—that God has appointed him to obtain salvation? Is there such a man here that is not a missionary? Are there any dumb Christians here, who have never told of the Lord that bought them? Surely not; surely those that know the grace of God in truth tell of that grace to others. And so, dear friends, the Lord who made 3,000 missionaries in one day, can take in hand the 400,000,000 of China, and we may have such a glorious work there that all the sceptics in the world cannot overthrow it. There is nothing like the living evidences of Christianity. The sceptics will seldom read the books of evidences; they only read sceptical books; but oh! if the Lord raises up living evidences in China and England and elsewhere, they cannot help reading the living epistles of Christ, known and read of all men.

#### SYMPATHY WITH ALL EFFORT FOR CHINA.

Now, dear friends, there is very much of interest to speak about in China, and I will give you a little of it. You know that we thank God with all our hearts for the London Missionary Society. The Church Missionary is my Society, but the London Missionary must come first for China, because it was first there, and because its missionaries translated the Word of God into that language. We have in Oxford a Professor of Chinese. I dare say you think Oxford is a very bigoted place; I do not mean to say they have not a few bigots there, but still there is much good sense in Oxford; and when they wanted a Professor of Chinese, they determined to get hold of the best Chinese scholar, whether a Churchman or not, and they got hold of Professor Legge, who had been thirty years a missionary of the London Missionary Society, a Congregationalist and a thoroughly good man, and we are thankful for him. I heard Professor Legge say at a meeting for this China Inland Mission, in Oxford, that the longer he was in China, the less value he put upon the differences between the missionary societies. The fact is, a man in China is swallowed up in the thought of the multitude of souls around him, and he feels that any man who preaches Christ, any man who will tell out amongst the heathen that the Lord is King, any one who will make known that only "Name under heaven given among men, whereby we must be saved," is a reason for thankfulness to God. Ah, my brethren, I do believe this with all my heart, that if we had the stiffest High Churchman in Oxford here—assuming, of course, that he was a true Christian—if he only knew China as it is, if he only knew the misery of the heathen in China, and if he only knew how God blesses the simple Gospel often spoken by a layman or a simple woman;

if he only knew how God lays hold of Nonconformists, and by the very word which they speak, when it is His word, opens the hearts of the people to receive the love of the Lord Jesus Christ, I am certain that any Churchman in Oxford would thank God for the China Inland Mission. And, dear brethren, it is impossible to keep off from a society that is doing the work of the Lord in this way. I was down at Oxford at the last Church Missionary anniversary, and I asked Mr. Wolfe, "What do you think of the China Inland Mission?" "Oh," he said, "it is doing a good work for God." The fact is, where the missionaries are true men; where their hearts are full of Christ; where they are absorbed in the work of the Lord, they love each other because they are engaged in the same work, and they thank God for each other. Dr. Legge says we do not want more missionary societies, but we want more missionaries in every society, and more missionaries of no society at all; more missionaries who will go and pay their own expenses, and labour for God amongst the heathen; and he says, unless, through the mighty working of the Spirit of God, this is brought about, we can hardly hope that China will ever be evangelized.

#### MEN FOR MISSIONARY WORK.

Another thing Dr. Legge said was this: he said there was a report that there were gold-fields in China, and immediately men came out from Europe and America to the gold-fields. Oh that precious souls were as great an attraction to the Church of Christ as gold-fields are to men of the world! Now, dear friends, we do indeed desire more missionaries; I ask you to pray for our societies, that God may raise up a multitude of men in Oxford, Cambridge, Dublin, the Scotch universities, and others, ready to serve God in the work of the Gospel in China; but remember He can train men for missionary work without universities. I have had in my Sunday-school in Oxford several men who were young tradesmen, assistants in shops, who are now preaching Christ and have been preaching Him for years. I remember one ordination of the Bishop of London, at which the first man was a man who had never been in a university in his life; the second man was one of my young tradesmen, never a member of the university; the third you know very well; the fourth man was another young tradesman; and the fifth man was an Oxford scholar, the highest university man on the list.

Now, I do not know who is here; but the Lord, it may be, has some here whom He is preparing for His work. This is not a crowded meeting like a great meeting at the conference, but who knows that the Lord may not lay hold of a dozen young men here—men who, perhaps, have not had the advantages of a university education, but in whom the Spirit of God dwells, and to whom He has also given natural power and resolution. I never forget the motto of Sir Fowell Buxton's life. He says in one of his letters, "The longer I live the more I feel that the difference between one man and another, is not so much intellect as resolution." Now if resolution is the result of the working of the Spirit of God; if a man is devoted to Christ; if the love of Christ constrain him to exercise continually a strong resolution; that man will overcome the difficulties of a language; that man, it may be, will accomplish many things that one with greater university advantages may never attain to.

#### DR. CAREY.

I never forget one place in which I stood when I was in India—it was the library of the missionary Carey, at Serampore. Remember what Carey was; remember that he was a shoemaker; remember that he taught himself

Latin, Greek and Hebrew when he was making shoes; remember his heart was in the work of the Lord, and he got very little encouragement; for when he was at the conference of missionaries, Dr. Ryland in the chair, he suggested it was the duty of Christians to obey the Lord's last command to send the Gospel to every creature; and Dr. Ryland said, "Sit down, young man; when God is pleased to convert the heathen, He will do it without you or me." That was all the encouragement he got; nevertheless, he had the resolution that God had given him; he went out and he acquired the languages in such a way that he was made examiner of civil servants with a salary of £150 a month, £1,800 a year; he gave every pound of that to the Baptist Missionary Society, and lived on the pittance they allowed him. He carried on the work, he made translations. I do not say that they have not had to be revised and renewed, but still he made translations. This was achieved by a man who was once a shoemaker: indeed a lady who met him at dinner at the Government House at Calcutta, said to him, "Is it true, Dr. Carey, that you were a shoemaker?" "No, ma'am, a cobbler," that was his reply. Do not think it is only the university, then, that will do the work of the Lord in China, for we have in this Mission proof to the contrary.

#### PATNA AND OPIUM.

Mr. Christopher then referred to a visit he paid to Patna, in 1848, and to a Christian labourer there, who, though he had not had the benefit of university education, had acquired the languages in such perfection, and who had such a knowledge of Sanscrit, that he attracted the attention and won the hearts of the brahmins and others in a regiment of Sepoys, who through his influence were kept from mutinying. Mr. Christopher continued:—

Patna is a great opium centre. I never forgot the great opium warehouse at Patna, and remember that one-millionth part of the opium grown, would suffice for all the medicinal purposes for which it is used, and the rest is imported into China to destroy our fellow-creatures there, and to disgrace the name of Christians. Oh, what a hindrance to mission work that is! You must not, however, stop till you can get rid of the poison before you apply the antidote; and if you cannot stop the opium traffic, you can send out the Gospel.

Dear friends, remember that this meeting is a representative meeting; we do not suppose that you are going to keep the information you have received to-night to yourselves. We would ask you to do all you can to interest others. Every one of you may, in the course of the year, before the next annual meeting takes place, induce others to help this good work. Tell them that the way to enjoy their property is to give it to the Lord while they live. Why should the Chancellor of the Exchequer have the legacy duty? Give it to the China Inland Mission while you have got it, and come to the meetings, and hear what God is doing with it. What a wretched thing it is to waste that legacy duty? Why should Christians wait till they die?

#### A CHRISTIAN CHINAMAN.

I will just give you an example of the sort of men the grace of God can make out of Chinamen. A missionary friend of mine who was many years at Ning-po, told me of a Chinaman who accepted a New Testament, took it home, read it, and after a short time brought it back and said he did not like to keep such a holy book in his house, and not live up to it. I wish you would try and make all your friends think what an awful thing it is to keep such a book in the house, and not ask God to give them grace to live up to it. Of course the missionary told him that though he could not live up to it in his own strength, yet



the grace of God would be sufficient for him if he only trusted the Lord Jesus ; and so the man was persuaded to take the Testament home, and he read it. The Spirit of God carried the truth to his heart, and he yielded himself to the Lord. The missionary entreated him to become a catechist, and he consented on one condition, and that he insisted upon, namely, that he should receive no more salary as a catechist than he could earn as a tailor. He said, "They shall never say I became a catechist to get money ;" he could earn a pound a month as a tailor, and a pound a month was all that he would receive as a missionary. I think that may be carried home and repeated. I have not a very good memory ; but when I hear anything that is really profitable, I have one way of remembering it, that is, I tell it to everybody that will listen to me. I have some things in my head that are not likely to get out of it till I lose my head altogether, and it is all through telling them to others. Make use of this.

#### RESPONSIBILITY.

It is a great responsibility to be at this meeting. Remember this—if you do not act on what the Lord brings before you it is a very awful thing. Live by faith in Christ, and try to stir up others to do all they can to help such a work as this. Then I say that there is a guiltiness in having been at this meeting, and not being moved by what you hear, to do something more for the Lord Jesus than you have been accustomed to do in the past. Oh, dear friends, do not have the guilt upon you of hearing the truth, and joining in hymns of praise, and praising the Lord who bought you, and then going home and giving to the Lord what costs you nothing.

#### ENCOURAGEMENT.

I will just give you some encouraging results that Mr. Wolfe, of the C.M.S., told us. His province, Fuh-kien, which is one of the smallest of the eighteen provinces of China, contains only 15,000,000 of people—that is all ; ninety walled cities, that is all. The principal city is Foo-chow. There are 600,000 in the city, and 500,000 outside the walls, and there is a valley close by with a million more. For thirty years missionaries have laboured there : in the first eleven years not one soul was brought to Christ, and there was not a sign or shadow of any missionary influence, any Christian influence, or any result whatever. The society said, "There are no results, we must give up this mission." But the missionary said, "I will not give up, I must go on," and two or three months afterwards he reaped the first sheaf. In 1861, when Mr. Wolfe went there, he found three or four converts ; in 1879, when he left, he left 3,000 native Christians. I strongly feel it is a heavy trial on the China Inland Mission, that they have more missionaries than ever, and less income than they had last year.

Let me bring one fact before you that will interest you. In the province of Si-chuen there is only one station, Ch'ung-king, it was opened in 1877. Mr. and Mrs. Nicoll are there. When Mrs. Nicoll first came they used to have 100 or 200 Chinese women coming daily to talk to her and to hear the Gospel ; but after a while they had between 200 and 500 women daily to see Mrs. Nicoll. And the men also came in large numbers ; often while getting one crowd out of the front door another crowd got in at the back door.

I thank God for the two Oxford M.A.'s that have gone out. I knew them both as undergraduates ; they are true men, praise God for them. May many others follow them. Remember, there are four provinces containing

fifty millions, in which, at the present moment, there is not one resident Protestant missionary.

#### DO WHAT YOU CAN.

Oh, do what you can. Remember there are sinners dying ! Remember that God is willing to bring the Gospel to all. Remember Jesus saying, "Lovest thou Me ?" Remember, also, if you want His presence, that He said, "If ye love Me, keep My commandments, and I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever." Now, if you want the Holy Ghost in your hearts, filling you with love, joy, peace, longsuffering, yield yourselves to the Lord and ask Him for grace to do all you can to help His missionary work at home and abroad ; and never forget God's gracious work in China, and His loud-sounding call to you by the facts that have been made known to you to-night concerning the China Inland Mission.

#### ROBERT N. CUST, ESQ.

*(Member of the Committee of the Church Missionary Society).*

I am delighted, as a member of the Church Missionary Society, to be permitted to bear my testimony to the value of the China Inland Mission ; and many of my friends look with admiration and wonder at what it has done in the short period of its existence. We, as a Society, are comparatively old : our age is eighty : this Society at the age of fourteen is a little child ; but think what it has already done. At the Geographical Society the work which the missionaries have done is looked upon with respect and admiration : Messrs. McCarthy and Cameron are both appreciated as pioneers of knowledge.

#### THE CHINESE WILL HEAR THE GOSPEL.

Two things I have learnt from this Society : that the Chinese of the interior will hear the Gospel, and that the missionary is safe in his person and property, if he only goes quietly and peacefully among the people, unarmed, with scrip and purse, as the apostles of old, preaching the Gospel. Here we have an illustration in the last four or five years, how these missionaries, both men and women, have advanced. It would not have been credited twenty years ago, that they would have been able to pass in peace from one province to another. We read their reports ; perhaps they are not very comfortable, but they do not care for comfort, so long as they can get to the people, and distribute Bibles and tracts, and talk to them.

#### THE COUNTRY IS OPEN.

Think what a blessing it is that everywhere the country is opened to us. We talk of China being opened to us by the Treaty : it is merely the coast. The people, who have opened China to us, are the China Inland Mission. They have got into the interior of China. All honour to the London Missionary Society, and the other great Societies. I only wish this society had more money ; and it rests with you to cherish and support and sustain it ; and, depend upon it, there will be a blessing. Persecution will rise up ; we are taught that it will happen ; if a man is doing God's work, it must happen. Satan will rise up ; the people will rise up in opposition, if they see the work is progressing. We must go on steadily. I am totally opposed to the principle of appealing to the arm of flesh, to Treaties and Consuls, to support us in China. Our missions must be based on the love of the people. They must be made to see, that we come to them for their good, not supported by ships or gunboats, but that we go in among them, and our

missionaries risk their lives, to do them good. This, indeed, will work in due time its result, and God will give the increase. We cannot expect results in fourteen years. It takes a long time in agriculture ; the seed is thrown in ; we wait weeks and months before the harvest comes. The harvest only lasts a short time ; now is the time for us to go in. England's arm may be shortened ; we may not always have the same power we have now of sending out missionaries ; we may not have the same national wealth, the same opportunities, which God is now giving us, and we must go in and do the work while there is time, at this blessed season, when God has put it into the hearts of men to go out, and God has put it in our power to send them out. It was the blessed privilege of Europe, 1800 years ago, to receive the Gospel, and gradually it has spread over the whole Continent ; but China and India have remained in darkness. We can only bow to God's will ; it is His mighty providence that hath ordained that it should be so.

#### OUR GREAT PRIVILEGE.

But think, on the other hand, what a great privilege it is to men of this generation, that we should have the power given to us to send light into this great darkness, to preach the Gospel all over India and China without let and hindrance. The time may come when England will lose its greatness ; still, if we implant Protestant Christianity in India and China, it will exist long after our names cease to be distinguished as warriors, as merchants, and as the great people of the world. Let us make use of our opportunities, and be thankful. It is the greatest blessing, that can be given to a nation to have the power and the will to convey Christianity to foreign countries. Some countries have the will but have not the power ; some countries have the power but not the will ; but God be praised that we have both the power and the will. It is my privilege in my old age to watch the missions in every part of Asia and Africa of every one of the evangelical societies, and I think I can lay my finger on the map and know exactly what is doing in every part. It is pleasant to watch how evangelical Christianity is advancing in every direction, all round the coast of Africa, in China, and in India, and we look upon this Mission as a body of skirmishers. It is skirmishing in China in advance of the great army. Nobody blamed Livingstone for the time he lost in wandering about Africa to discover those new countries : he was the pioneer of the advance-guard of other missionary societies. So it is that this China Inland Mission is privileged to be the advance-guard of other missions, who must press in after them. There is room for us all in China ; and I trust that forty years hence, when some of you will still be alive to take stock of what is going on in China, you will say, "What small people our fathers were, how little they have done !" Nay, my friends, we did as well as we could ; we availed ourselves of our opportunities, we did as much as you gave us money to do. Give this blessed society more money, and it will do more ; it will send out more missionaries, and it will do a work, which in God's own time will bring forth a glorious harvest. I trust that every blessing will attend the missionaries of this excellent Mission.

#### CAPT. J. SMITH

*(Of the Wesleyan Missionary Society).*

I am sure nothing can be added to the testimony you have listened to, both this afternoon and this evening, as to the great good that has resulted from the labours of this Mission. We to-night gather together to give praise and express joy and gratitude for the blessings that God has conferred upon His servants, and upon the world through their labours. We have joyed because the work that this

Mission has been doing is a work which God has commanded to be done. The joy that we have to-day is a joy that rests upon a foundation that cannot be shaken. God has sent the missionaries forth, God has sustained them, God has been their protection, God has been their defence ; He has supported them, and He who has hitherto sustained them will not now leave them to fail. No, my dear friends, we do rejoice to-night ; and I, with you, rejoice in bearing my testimony to the great blessing that has resulted from the labours of this Mission in that large continent, that great field of Christian labour. But let us remember, while we joy about these things, that individually we have a work to do. It is true, my dear friends, that the work is the Lord's ; but He is pleased to use us as co-workers with Him in this great work, and He has called us together to-night to rejoice with this Mission in what has been done, and to be encouraged and strengthened to go on in the future. Trusting in ourselves ? No, we are utter weakness. Trusting in this Mission ? No, of itself it must utterly fail. Trusting in man ? No, the arm of flesh is but weakness. But trusting in the Lord, for it is His work. Let us go from this house trusting in God, and praying for those who are serving Him.

#### LORD RADSTOCK

said : I first made the acquaintance of Mr. J. Hudson Taylor in 1866, about the month of January. He was then praying that God would send £2,000, in order to meet the expenses of a party of seventeen, who were prepared to go out and start work in the interior of China. In April, Mr. Taylor told me that God had provided the money, that the passages were taken, and that the men were to start in May. So commenced the work of the China Inland Mission.

At that time the Protestant missions had only touched the coast-line, and, with the exception of one place, the vast interior of China was absolutely untouched. Now God has made His blessed army of witnesses to advance over the vast country, and amongst a population twenty times larger than England.

How did it begin ? Just a little handful of unknown believers waiting upon God. What a blessed lesson for us to learn, "they that trust in the Lord shall not be ashamed" ! Look at Abraham, than whom you can hardly suppose a greater picture of weakness ; yet God says : "Surely in blessing I will bless thee, and in multiplying, I will multiply thy seed as the stars of the heaven." "And so, after he had patiently endured, he obtained the promise," and God "confirmed by an oath that by two immutable things we might have strong consolation, who have fled for refuge to lay hold upon the hope set before us." Mark that with reference to the multiplication, "in blessing I will bless thee."

Now we have got a marvellous future before us. One thing I believe is, that ere long, we are to see a wonderful harvest of souls. It may be soon, it may be in a few months, for God sometimes gathers His harvest very quickly when His time has come. Magnificent results are yet to be seen from the seed which has been sown in patience and faith. May we all be in that state of mind in which we shall apprehend God's work and have our place in it.

Now I should not be surprised if some here may be led to go out to this work ; and, as Mr. Christopher has appealed to young men, I would appeal to young women. God is calling others. Why not you ? why not you ? The women of China are perishing for that Gospel which you know, and which you, by God's grace, can tell them. God grant you may be encouraged to go forward.

We are expecting blessing, not merely for this society, but for the whole Church ; and I pray that this meeting



may be the occasion of the advancement of the glory of the Lord in China.

I trust you are all soldiers of Christ ; sanctified in Christ Jesus, called and set apart for God, your bodies temples of the Holy Ghost, being redeemed from corruptible things by the precious blood of Christ. You are left in the world to witness for Christ, and make known the unsearchable riches of Christ. God grant that we may take

our place, so that when He comes, He will say, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

In conclusion, Rev. J. MCCARTHY led the prayers of the meeting, very specially bearing up before the Lord Mr. Hudson Taylor, his helpers, and all missionaries labouring for Christ amongst the millions of China.

## Notes from Letters.

**MR. C. H. JUDD**, Che-fu :—"This is my first letter to you from my new home, and a lovely place it is, I can assure you. I often wonder why God has given me such an one. The weather here, although cold in winter, is so very dry and bracing, that it would be a great benefit to any invalid to come here from the valley of the Yang-tsi even at this time of year."

**CHE-FU**, February 27th :—"Now about the work here. Our Father has kept open the door for us, and much deep interest is awakened. We have commenced Sunday evening meetings for the settlement. You will, I know, pray for us that the word preached may be with power. Among the Chinese one man gives us hope that he is really seeking to be saved. I long greatly that my life may be so filled with the Spirit of the Lord Jesus that I may reflect His likeness."

**MR. E. PEARSE**, Gan-k'ing :—"One or two scholars have manifested some interest in the Gospel, but they go away, and we hear no more of them. I am now going through the 'Evidences of Christianity' with the helpers after morning prayers ; they are much interested. On Sunday mornings I take the international lessons, and find them answer very well."

**MISS HUGHES**, Yang-chau :—"We have had many women in to-day ; I do not think an hour has passed from half-past nine this morning till tea to-night without women coming in. God has given us a golden opportunity of telling of His love."

**MISS SMALLEY**, Yang-chau, on March 10th :—"You will be glad to hear that I have now my five scholars daily, there are also three more that the teacher thinks will come if they find after a month or two that I have not made away with those who now attend. Miss Hughes and I took two wheelbarrow journeys last week to some villages seven or eight *li* from here. We enjoyed the outing very much, and hope that the seed sown may find prepared ground in some hearts."

**MR. EASTON**, Ts'in-chau, KAN-SUH :—"Mr. King has had made in Han-chung, and has forwarded, some five mule-loads of children's clothes, about 1,400 garments, supplying a need sorely felt. I am very busily occupied in this work and it promises to take some time yet to do it satisfactorily."

**MR. GEORGE KING**, Han-chung, SHEN-SI, February 18th :—"We are happy and busy, and God is blessing us. It is indeed with thanksgiving that I write, for God is very good to us. It seems wonderful that we should be here so quiet and unmolested, the people, poor and rich, ignorant and literary alike evidencing the greatest respect for us ; I wish it were for our message."

"I have had the pleasure of saving another person's life from attempted suicide, the third or fourth since we have been here ; she was a servant in a *Yamen*, and the Mandarin came afterwards to thank me. Many come for the opium medicine, and it is doing great good."

"The last few days of the Chinese year I distributed some

160 burdens of rice (about five cwt.) ; I made out 1,900 tickets, and distributed them to the very poor who came to our house for the rice. My patients fell off at the new year, but are increasing again, and I have my hands pretty full. In the afternoon I preach in our hall, and get good audiences and great attention."

**MR. W. A. WILLS**, Hang-chau, March 10th :—"To-day one of the members paid me a visit from the village of Yang-Shü-ó. He told me of ten who were asking for baptism, amongst whom are his wife, brother, and son. Others are inquiring."

"We have been much helped by reading Miss Havergal's little book, 'Kept for the Master's Use.' I have so much wished that all our dear brethren and sisters in China could read it ; I feel sure with God's blessing it would be a help to many."

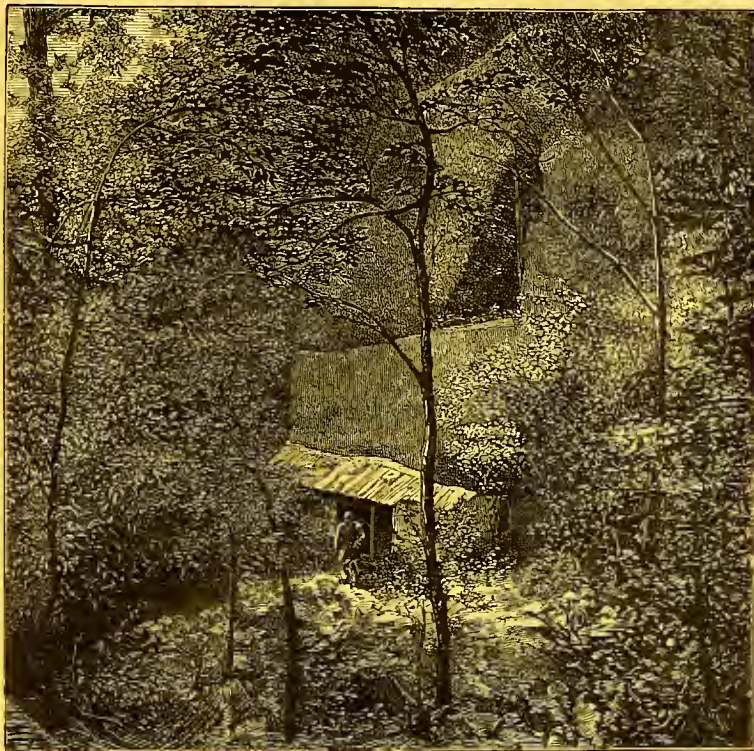
**MR. J. E. CARDWELL**, Ta-ku-t'ang, KIANG-SI, March 22nd, 1880 :—"On Thursday last, about nine p.m., we had thunder and lightning, and by ten p.m. the wind from the west had increased to a gale which made the house shake. This continued until midnight, when it abated for about half-an-hour, only to commence again with redoubled fury—a perfect hurricane, carrying away most of the tiles from the back of our house, the out-houses, and servant's house. We feared to go outside, and from the noise of the wind could not hear the work of desolation that was going on around ; the morning, however, revealed it to us, and what a sight ! Broken tiles, and the woodwork upon which they lay, were strewn upon the ground, the boundary wall down in two places, also the greater part of the inner wall which separates the servant's quarters from the garden : the garden itself was in a sorry plight indeed."

"We are very thankful that no accident happened to any of us. We hear of much damage and loss of life, of houses being carried away entirely. At a village ten *li* from here thirty persons lost their lives through the wreckage of boats. Just below us a mandarin's boat broke from its moorings and was driven against the Orphan Rock ; nine out of the eleven on board were drowned, including the mandarin."

"We have a staff of men at work, but I fear it will take more than a month before the damage be repaired."

**MR. A. C. DORWARD**, in an account of some journeys in the GAN-HWUY province, which will appear in an early number, says :—"While travelling on these journeys we are not surrounded with many earthly comforts such as we have had at home, but what a privilege it is to be permitted to give up a few of earth's luxuries for the sake of our Lord and Master ! Although our food may at times be poor, and our accommodation not very comfortable, we are privileged to dispense to the perishing the 'Bread of life' ; and we can remember Him who said, 'The Son of Man hath not where to lay His head.' May God through His Spirit use these efforts to cause the light of the Gospel to shine into many poor benighted souls."

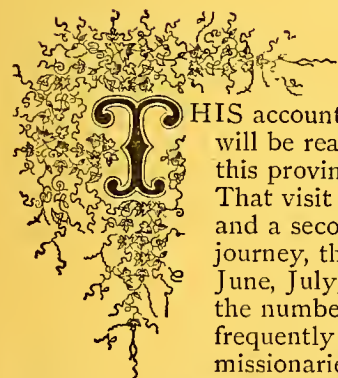
# CHINA'S MILLIONS.



A WOOD SCENE.

## Through Hu-nan.

BY MR. F. W. BALLER.



HIS account of the first journey through HU-NAN attempted by missionary ladies, will be read with much interest by those who have watched the gradual opening of this province to the Gospel since Mr. Judd made his first journey into it in 1875. That visit was narrated in CHINA'S MILLIONS for October and November, 1875, and a second one in the number for January, 1876. Mr. Judd describes another journey, this time through the whole breadth of the province, in the numbers for June, July, and October, 1877; and Mr. G. W. Clark records a similar journey in the numbers for December, 1877, and January, 1878. Since then the province has frequently been visited by colporteurs of Bible societies, by some of our own missionaries, and specially by Mr. Bryant, and, later, Mr. John, of the London

Missionary Society. This last visit was one of great interest and importance; the capital was visited, and though Mr. John and his companion, Mr. Archibald, were not permitted to enter the city, we have no doubt much good will result from his conference with the authorities. In due time this province will surely be fully opened to us. In the meantime we must continue to scatter the seed, as we have had to do elsewhere. And the poor women must be cared for, as far as is possible, as well as the men.





WE SET out a little after three o'clock on February 19th for Kwei-yang, KWEL-CHAU province, *via* HU-NAN, in company with Miss Kidd, Mrs. Mc Carthy, and Mr. Trench, two native brothers, and one native sister. By nightfall we reached a small creek, and after safely anchoring there for the night, we called the captain of our boat, a native Christian (a member of Mr. John's church), together with his wife and two boatmen, and had prayers with them.

*February 21st.*—Reached a small place distant from Hankow 120 *li*, about four o'clock. We took some books and went ashore. I had a quiet talk with a shopkeeper, who invited me to take a seat with him outside his shop. In the evening we had worship with the boatmen; after which a party of people from the boat alongside paid us a visit. They were a small mandarin and his family going home to HU-NAN from Teh-gan Fu, where the father had been in office. Three girls came on board with them, and were kindly received by Miss Kidd, who showed them some pictures on Scriptural subjects. After they left, I had two or three hours' talk with the men, seeking to direct their attention to Christ as the revealer of those things which were beyond and above human comprehension. By this line of truth one puts all men, whether foreigners or Chinese, upon a level, and so helps to disarm the Chinese mind of the idea that the Gospel is a foreign production. When I had finished they asked quite a variety of questions as to England, its customs, etc. They left about eleven o'clock.

*Sunday, 22nd.*—A number of women wished to see the ladies. We were joined at worship by a man who professed to be a Christian, and who had both a New Testament and a hymn-book. I found, however, that he both smoked opium and was the proprietor of an opium den.

Mr. Trench, the evangelist Yao, and I, then walked over to a small village and had a long talk with the inhabitants.

*Monday, 23rd.*—Made 50 *li*. Mr. Trench and I started off with some books, gathered a good congregation in an open space, and spoke for some time. Then, turning back, we met several men, who gathered round us and showed an inclination to listen. One of them said, "Well, now, these books are all very well in their way, but won't you tell us something about this Jesus? Come and sit down under this shed." He led the way, and for about an hour I told the "Old, old story of Jesus and His love" to about a dozen of the most attentive listeners I have ever had. God will, I am sure, give the increase. I am more and more persuaded that what is wanted is *men*, and not books alone—men who will tell the story. The people's hearts want to be reached.

*February 27th.*—Reached Yoh-chau Fu by noon. It is a beautiful city, and is most pleasantly situated at the mouth of the Tong-ting Lake. It stands on a brow of a hill overlooking the river just where it enters the lake. The face of the hill, which is a deep red, forms a pretty contrast to the white pebbly beach, which, at this time of year, owing to the lowness of water, extends from the foot of the cliff, a distance of about sixty or seventy yards, to the water's edge. A splendid white pagoda on a high hill a little below the city adds to the beauty of the scene. Just at the mouth of the lake is a large island, which, at a distance, looks like an immense table *minus* legs.

We sent our cards and some books to the captain of the gunboat which was lying outside the city, together with some books for the Hien. They were received and a messenger sent back to convey thanks for them.

While waiting for the return of the evangelist (who had

taken the cards), we were visited by a priest from the above-mentioned island, who wished us to accept a packet of Hyson tea and subscribe to some repairs for his temple. This opened the way for a good conversation with him as to the claims of the Gospel. He was an opium-smoker.

As the wind was rising to a perfect hurricane, we anchored in a small creek a few *li* above a city, where we passed that night and the next two days, the wind being too high to admit of our starting on Saturday, and the day after being Sunday.

*Sunday, February 29th.*—Several boatwomen came on board and listened both to Miss Kidd and myself for two or three hours. When they left, a number of men followed, to whom we talked until dark. We were very grateful for this our first Sunday in HU-NAN. A good number had heard the Gospel from our lips, and had taken our tracts gladly. The women, too, had heard of Jesus, and some of them had apprehended enough for their salvation. We were all favourably impressed with both women and men. There was a boldness and frankness about them, an absence of hollowness, and a reality, which made them stand out from most Chinese we were acquainted with. It was a treat to preach to them.

*March 1st.*—We started before daylight for our journey across the lake, from the north-east to the south-west, which is estimated at 180 *li*, or about 60 miles. In summer the distance must be about 100 miles. The lake is studded with islands, which are silted up by the water, and are continually changing. We had a fairly strong wind during the early part of the day, but afterwards it dropped, and the men poled us along at a very slow rate till we dropped anchor. We had some prayer together and retired. By the evening of the 2nd we reached the opposite mouth of the lake.

*March 3rd.*—A good wind. Through the day we passed some most beautiful scenery. A long range of well-wooded hills covered with green grass of all shades, and with deep red cliffs fronting the river, ran all along the water's edge. Herds of cattle were grazing here and there, while now and then we could see some white-faced house peeping out from among a grove of trees. It quite reminded one of a splendid piece of English pastoral scenery. It was the prettiest I have seen in China. There can be little doubt that this province is one of the finest, if not the finest, in China. It is well-wooded, and is intersected with streams in all directions. It exports timber, coal, tea, silk, grain, and stone; and is inhabited by men of a very determined character, and yet it has no missionary! That there are abundant opportunities for itinerant work both by men and women is evident from the following:—A little before dusk we reached a place called Lin-hing T'ang. The ladies went on shore, and were received with the greatest kindness by the women, who pressed round them in a most friendly manner. One woman offered to take Miss Kidd into her house, but the crowd was so great that she feared it would be too small to hold them.

Mr. Trench and I preached and sold books on the street until dusk, when a man named T'ong, who had been an attentive listener from the time we landed, said there was some things he did not quite understand, would we mind coming with him to his house? Nothing loath, we consented; and set out, he in company with Mr. Trench, and I between the two boys, who took hold of my hands and led me along prattling all the time. On reaching his shop he made us some tea with eggs and honey in it. He talked for a short time, then invited us to go into a large room and take tea and cakes. He led the way, and we were placed in the upper seat at a table

on which were spread small cakes and sweetmeats. He and four of his friends sat with us, while the rest of the room was filled with villagers. When we had eaten a little, he invited us to preach; and there, for more than an hour, we talked about and explained those things he had not fully understood. We did indeed praise the LORD for His goodness in thus preparing, in answer to our prayers, people ready to listen to the truth. May the time soon come when many of them shall be won for Christ!

*March 4th.*—Passed Long-yang Hien during the afternoon, and anchored at a short distance beyond it, close under the bank, and not far from a great raft, which was on its way down to Hankow. A few people came down to the bank to see us, and we went ashore and spoke to them for awhile. Some were rather rude; however, they dispersed quietly. Two hours afterwards a large party came off the raft, where they had been drinking, and wanted to see the foreigners. I was outside and spoke to them. They appeared satisfied, and quietly went on their way. In about half an hour another party of youths and

young men came along and went on the raft. They did not stay long, however, but came back to see the foreigners. I was still outside, and offered myself for their inspection. "Oh!" they said, "we want to come on board." One of them asked to see our books, so I fetched a copy of one of the Gospels, and jumped on shore with it, for the head man of the party. After I had spoken to him for some time, he said, "Yes, *that* is all very well, BUT HOW ABOUT THE OPIUM? Does it not come from your country?" I explained to him the sin of the traffic, and sought to point him to JESUS as the Saviour of opium-smokers. After a little more talk he said to the others, "Let us go." As they went up the bank, one of them threw a piece of earth on to the top of the boat, waking up one of the boatmen, who in a fierce tone told them to behave themselves. This roused their ire and they began to pelt us with earth. I jumped on shore again and apologized. This quieted them down, and they went away. We prayed the LORD to keep them from returning, and He heard our prayer.

## Bible Colportage in Ho-nan.

FROM THE DIARY OF MR. A. J. PARROTT.

**D**URING this journey of ten weeks Mr. Parrott visited many of the places which had been all but depopulated by the famine. The inhabitants who remain, however, are regaining a measure of prosperity, and therefore Mr. Parrott was able to *sell* most of the portions of the Word of God he disposed of. Owing partly to the season of the year and partly to the poverty of the people, the number sold was small, considering the time occupied and the distance traversed; but if only used by the Spirit of God for the spiritual enlightenment of the recipients, who can say how much good the seed sown may not accomplish?

Mr. Parrott's remarks on the dreadful prevalence of opium-smoking in these districts deserve our attention. Shall we leave the poor victims of this vice, introduced and upheld by British arms, to perish in it, or shall we not rather make the most vigorous attempts to help them? We hope to refer to this subject again shortly.

**I** STARTED from Ping-yang Fu on the 16th January with two boxes of books and a servant, on my way into HO-NAN province to visit a few cities north of the Yellow River. When I reached Ts'in-shui Hien, a small city about a hundred miles south-east of Ping-yang Fu, the weather became bad and all travelling over the mountains impracticable. I was therefore delayed seven days by deep snows and sharp frosts. By the 26th January the weather had improved, though it was bitterly cold with snow. I procured three donkeys to carry my boxes and bedding, and on the 27th arrived at Yang-ch'eng Hien, 90 li east of Ts'in-shui. With the exception of its idolatrous worship, Yang-ch'eng is not like the place it was last year when Mr. Clarke and I passed along this road from Tsch-chau Fu.

*Wednesday, January 28th.*—The distance from Yang-ch'eng Hien to Hwai-k'ing Fu (HO-NAN) is 180 li, but we could only accomplish the journey in four days. The first day we put up at a temple, not being able to reach a large village by nightfall. Next day the road along which we passed was a very difficult one, being over a high range of mountains of stone, and we had to do our best to climb over the snow and ice. The third day we stayed the night at a village called Hia-li-ch'uan in the Tsch-chau Fu district, and started off next morning fully two hours before daylight, having a long journey before us and bad roads. By daylight we reached the great road from Hwai-k'ing Fu to Tsch-chau Fu, and Lu-gan Fu. As we noticed last year in coming from Han-kow to Tsch-chau Fu, there is a very large traffic along this route from the southern provinces, hundreds of mules laden with tea, rice, and other such-like goods from the south. From Tsch-chau Fu, and north of it, the traffic appears to be chiefly coal, pig-iron, and cast-iron boilers.

*Hwai-k'ing Fu, January 31st.*—Arrived here to-day. The roads are perfectly flat, and carts available for any day in this Fu as well as cities east and south. Hwai-k'ing is full of market

people just now, bringing their New Year's goods, but the streets are so filled with snow and mud that all traffic of carts and barrows is stopped.

*Meng-hien*, 60 li south-west of Hwai-k'ing Fu is a large city, and a fair amount of business is done there. At this particular season everybody is busy buying clothing and food, paper gods, incense-sticks, and paper money for burning to send to their friends in the other world. They took little notice of the foreigner, and I was not able to get a crowd on the streets, a most unusual thing, especially in this province. I am told that two foreigners were here last year, and sold a large number of books; I heard the same thing in Hwai-k'ing Fu. I stayed here only one day, intending to re-visit it on my way back, and hired a coolie to carry my bedding and Gospels; and on February 5th walked over to a small city at the western extremity of the Hwai-k'ing Fu plain north of the Yellow River. It is 60 li north-west of Meng Hien, and is called Ts'i-yuen Hien. There is little business done here, and there are not many people. About 140 families of Mohammedans live in this city, and still more in Hwai-k'ing Fu.

The weather again changed to snow and rain, which prevented my return to Meng Hien before the new year's festival, as I had anticipated; I was obliged to remain here twelve days. I left a number of Gospels in the city, and returned to Meng Hien. A week or so later, when at Hwai-k'ing Fu, a man saw me in a tea-shop and asked if I was not in Ts'i-yuen a few days before. He belonged to that city, and had found that my books were good, and he wanted ten or a dozen more to take back with him. True to Chinese custom, he expected and obtained a reduction by taking so many of one sort. May God open his eyes, and the eyes of all those who read these Gospels, to see and receive the *spiritual* truths there, and there only taught. I was told that no foreigners have been to Ts'i-yuen for nine years, and then two Frenchmen appeared, but being unable to speak the lan-



guage, did "no business," and went away destroying the "fung-shui" (good luck) of the place.

#### "FUNG-SHUI."

My servant has often been asked if I were a geomancer, and some foolish men have feared lest I should destroy the "fung-shui" of their city, and business should cease to be prosperous. In one large walled village called Chu-tsun, in SHAN-SI, where I was delayed two days by bad weather, the landlord of the inn, a man of fair education, and belonging to the capital of the province, and one who had heard the Gospel and received Christian books; taking me out in the yard, asked me if the "fung-shui" of the place were good, and wanted to know if it would be good to build another house at the further end of his yard, which extends to the city wall. I told him it would make no difference to the prosperity of his inn whether he built another house in his yard or allowed it to remain as at present. He seemed very anxious that I should pronounce upon the "fung-shui" of his place; and to make clear to me what "fung-shui" really was, he sketched the position of the city (or rather village) and his own premises and the hills, and then drew a line straight through from north to south, thus showing that the "fung-shui" passed straight over his premises without meeting with any obstacles. When I said that such doctrine was both false and unreasonable, he immediately replied, "Yes, yes, of course, it is all false doctrine." But it was clear that he did not believe it to be mere superstition, and only out of politeness acknowledged my remark.

#### OPIUM-SMOKING.

I may just say, to give an idea of the alarming extent to which opium-smoking has spread, that in this one inn eight travellers besides myself were detained, and every one of these eight were opium-smokers and gamblers; they were not a party of companions, but men from various parts of the empire. Until lately I have estimated the number of opium-smokers in this part of the country at one-half of the men, but from observation and further information, I am persuaded that the proportion is considerably greater than this. I do not recollect staying at a single inn—and I have stayed at forty or more on this journey—where I have not seen opium-smoking; and I was frequently asked if I could cure the dreadful habit, or would recommend some effectual medicine.

*Meng Hien.*—I returned to this city on the 16th February, but found few people about, and only a few shops open. The new year's holidays were scarcely over, and I was not able to get many people together: this was also the case at Hwai-k'ing Fu, where I returned five days later. The streets were blocked, owing to the mud which was knee-deep: in the main streets deep holes were being dug in the gutters, and the mud scraped off the roads and buried in them. Sometimes, when it was necessary for a cart to pass through these streets, as many as six or eight horses were required to move it.

*Wen Hien* (45 li south-east of Hwai-k'ing Fu).—I walked over here on the 26th of February, bringing with me some Gospels. I was surprised and disappointed to find the city a very small one, scarcely any business and few people; but I had no sooner returned to my inn, after having walked over the place, than a number of curious men came to see the foreigner. I took an armful of books and walked into the street. Immediately every soul was at my heels, and the yard was emptied, and I very quickly sold all my books. If I had had them, I could have disposed of half as many more. It was probably market-day, and the people were chiefly from the villages, who had never before seen a foreigner.

*Ts'ing-hwa chên.*—A large and very busy town, 40 li north-east of Hwai-k'ing Fu. There are whole villages and towns in this district entirely given up to making baskets and a hundred other useful articles of bamboo manufacture. Sedan-chairs, tables, chairs, doors, shovels, large spoons, pipes for smoking tobacco or opium, rakes and combs, window-blinds, and bedsteads are all made of the bamboo which grows so plentifully in this neighbourhood—a district of perhaps five or seven square miles, and could almost be called a forest of bamboos. The main roads to Hwai-k'ing Fu, Tsch-chau Fu, and to SHAN-SI are crowded with carts, mules, barrows, and coolies, bringing

or carrying away goods to or from all parts of HO-NAN and SHAN-SI.

This town being only fifteen miles from Hwai-k'ing Fu, I arrived early in the day, and had time to visit a large theatre, where a great crowd of people behaved very well, and bought books freely. Next day, at another theatre, I sold a lot of Gospels. Another day was spent at a large fair at a place called Wild Ash-tree Temple. Here I found some thousands of people gathered together to buy and sell their merchandise, and attend the theatres. I was fortunate in getting a good place in front of an unoccupied theatrical stage, in the centre of the fairgrounds, where I could stand. Before leaving Ts'ing-hwa I had disposed of nearly six hundred Gospels.

*March 9th.*—Siu-wu Hien, 80 li east of Ts'ing-hwa, and 120 north-east of Hwai-k'ing Fu. My arrival at this place was soon known, and a crowd followed me to the inn, and although slightly raining, bought books freely. Next day, being wet, I spent at my inn in the city.

#### DEPOPULATION FROM FAMINE.

*March 11th.*—Huh-kia Hien (50 li further east, and 100 li from Wei-hwei Fu, in which district this Hien is reckoned). The city is very small and few people about. The famine has evidently carried off a large proportion of the people. Well-built houses and shops remain unoccupied, and scarcely any business is ordinarily done. This, however, happened to be a large fair-day, and hundreds from the neighbouring villages came together to buy and sell. I was well received, and by night had sold 245 Gospels. Finding my stock nearly exhausted, I returned to Ts'ing-hwa by another way, visiting Wu-tsi Hien. We visited this Hien last year on the way up from Han-kow, and left nearly 300 books in the place, but found the people very troublesome. In this respect I saw very little improvement this year.

Returning to Ts'ing-hwa Chen on the 14th March, I was fortunate in hiring through to P'ing-yang Fu for six ounces of silver (a distance of 580 li). I arrived there on the 25th March, having been away ten weeks, and having travelled about six hundred miles—somewhat tired, and feeling the need of a little quiet.

I cannot but feel very thankful to God that I have been kept, and brought back, without having met with the slightest difficulty from either the officials or crowds of ignorant and superstitious people. It now remains for us to pray that God may be pleased to enable those who read the books to understand the spiritual truth therein taught, and may graciously open their blind eyes to see themselves as God sees them, and know themselves to be that which God knows them to be.

#### FROM MR. EASTON.

MR. EASTON, writing from Han-chung Fu on May 22nd, after mentioning the safe arrival of Miss Wilson and Miss Faussett at that city, says:—"Many opium-smokers are cured here, and a few at Ts'in-chau also. The rescue of opium suicides is of almost daily occurrence. In KAN-SUH the growth of opium appears to be effectually prohibited, but in this province it is very extensively cultivated, and the crops are exceptionally good this year, consequently the price of opium is reduced, and smoking seems on the increase.

"God has been very gracious to us, and we feel particularly thankful for such a suitable place as we have in this important city. The work goes on amazingly. I arrived here only three days ago from Ts'in-chau, and found Mr. King, my indefatigable brother, almost exhausted. Men come in crowds daily to hear the preaching, and the sick come in crowds for medicines. Yesterday (Sunday) we had public worship in the little courtyard, when about 100 attended! nearly a half of them being women. Mr. King has had the joy of baptizing a man here, the first-fruits of Han-chung. The man had been a vegetarian for many years, and a very zealous idolater. His walk since his conversion is most satisfactory. After a few days' rest, I must return to KAN-SUH; though I would fain stay and assist brother King in his work here."



# Manchuria.

FROM THE DIARY OF MR. T. W. PIGOTT.

**N**OVEMBER 13TH, 1879.—Went with Mr. Carson, of the Irish Presbyterian Church, to Newchwang city; about ninety *li* from the port of Newchwang. The road lay wholly through a level plain, in many parts fertile; but often showing signs of much salt, which, even in parts where the crops grow well, often lies like hoar-frost on the surface of the plain. The population is not thick, but there are fine inns all along the road, this being the line along which all the traffic of the north comes. This is chiefly in the winter, when the road is full of large carts bringing grain and oil, having teams varying from four to fifteen animals. The farmers turn their teams to this work in the earth-bound season, and charge for carriage by weight. The more valuable articles are insured at a slight cost by firms in the port; and such carts carry a red flag, and are accompanied by armed men sent by the insuring firm.

November 14th.—Kwang, the colporteur, and Mr. Carson preached, and we sold a few books. This city is a thriving one

of 2,000 or 3,000 families; seems thrifty and prosperous without much show of wealth. The Romanists here have many followers, and a chapel with spire, which is seen from far.

November 15th.—I had a long chat with Wei Sien-seng, also two Ya-men men. Kwang preached in the chapel, and sold a few books. Mr. Carson returned.

November 16th.—Left a few books in each suburb of the city: people friendly everywhere. Mr. Carson has a chapel here, in which he has no helper, but to which he comes and preaches for two or three days once a month or so.

November 17th.—Monday, returned to the port to find Mr. Cameron arrived, after a good journey overland from Tientsin, full of good work, and good sales of books.

November 26th.—Left our now very dear friends, sent forth by them with everything that thoughtful kindness could do to prove their Christian friendship. May God reward them a hundredfold!

Our books and luggage made a large load for our cart, giving just enough to our five beasts to do; also to our driver, who proved a poor whip. Mr. Cameron and I were walking, accompanied by Mr. MacIntyre, when, to their great discomfort, the native helpers, who were riding in state on the front of the cart, were tumbled over one another into the mud, whence they issued not much the worse, save for loss of dignity, and in great disgust with cart and driver. We were some time in righting the cart again, during which Mr. MacIntyre had returned with his wife, and a troop of natives with poles came to help us out of our fix. With them came

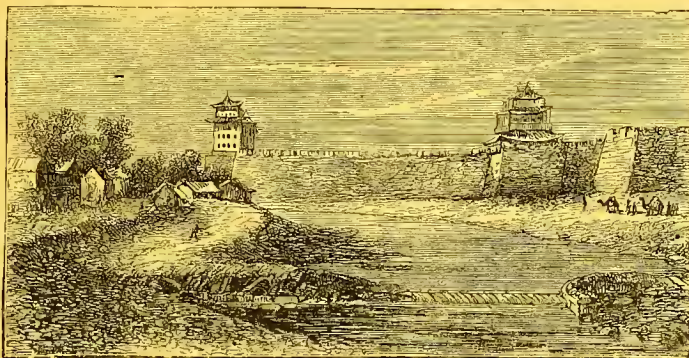
## FOUR COREANS,

three of whom were new arrivals, and bringing Mr. MacIntyre a fresh supply of Korean books, which were well bound in parchment, and their paper far better than that of Chinese books which I have seen. These books established Mr. MacIntyre in that which was little more than his theory before, namely, that the Koreans have a perfect system of signs, which, attached to the Chinese characters, render any Chinese book readable and intelligible to an educated Korean. Thus in Korean there would seem to be a very perfect system of tense and case, and very great expressiveness of language.

As we have begun this subject, while our cart is being recovered from its muddy bed, I shall say a little more concerning our friends the Koreans. They appear to be fond of *white* clothes, and wear a good roll of linen over neck and shoulders, open about the throat, or rather the upper part of the gown has this appearance. Not shaving as the Chinese do, their hair is sometimes plaited into a tail, sometimes twisted in a knot-like fashion on the top of the head, according as the wearer is married or not.

The story of the first two Koreans won for Christ is an interesting one. The first of them stands by us now with a gentle pleasant face, wearing at times a sweetness of expression which tells of his new joy; his name is *Tsaway*. He is at present translating the New Testament and the "Pilgrim's Progress" from the Chinese; and only a few days ago, with tearful earnestness, was telling of his new joy and blessing in this work, as well as his consequent desire to devote himself to preaching the same blessed Gospel to his people. Near to his Korean home

lives a friend and neighbour, *Bye*. In a journey to this province he became acquainted with Mr. Ross, of Mung-den, who, after some conversation, presented him with a New Testament, and a copy of "Peep of Day" in Chinese. God blessed and used the books. *Bye* both read and lent them to his neighbours, and amongst them was *Tsaway*, who, interested in heart, and desirous to learn more, soon after came to the port of Newchwang, and



PART OF THE WALL OF PEKIN.

in a little time desired baptism, showing every appearance of real conversion. Mr. MacIntyre wishing to test him, sent him home to tell his friends before he would baptize him; for in the case of the Chinese, many would profess conversion to get into foreign employment or obtain foreign interest; thus in receiving new comers great care is needed. *Tsaway* went home, and for a time no more was heard of him; but soon he reappeared with the son of his friend *Bye*, and after a little delay, both were received into the Church; and *Bye* returned home to Corea, having a supply of books, as well as a good knowledge, and it is hoped a heart-grasp of the Gospel, which God grant he may spread in his Korean home. *Tsaway* still waits to learn and translate.

Thus much for our Korean friends. Meantime our cart stands loaded, our Korean and Chinese brethren joining their hands in front, gracefully bow their farewell greetings, and accompanied by Mr. and Mrs. MacIntyre for the first three or four *li*, we slowly move over the plain. By evening we had made about twenty *li*, and put up in a small roadside inn; sharing the common *k'ang*, but making ourselves very comfortable in our wadded quilts—only, however, to be called up, after a very short sleep (in a grumbling state of mind, I fear), hastily to dress, and by moonlight to commence our new day's journey.

## TROUBLESOME ROADS.

This was our driver's idea, as the other carters, having no timepieces, and probably no idea of the time, had awoke and were starting. Very likely they were called up too soon by the night watchmen of the inn, to get to his own bed, or rather *k'ang*, the sooner. We were getting on well, when near daylight the driver having driven the cart into a soft muddy spot, up rose our native companions and down sank the cart to the axle. None



of them offering to get down and help the struggling animals, but all shouting and bawling, I sleepily emerged from the back of the cart, where I had been enjoying a nap, and Mr. Cameron coming up from behind, we both gazed ruefully at our fix. The hole was soft and deep: boxes had to be unroped and taken off, and after many efforts, at length we were out on our own side of the swamp again. Then there was a detour and another half-hour's drive, when we again found our cart brought to a stand, this time the wheel firmly wedged to the axle in a deep rut. The sun was up when at length we moved again, but only again to get fixed; and what with the tumbling off of our men, which they had a strange knack of doing, and many other delays, evening was fast shading in when we crossed the spur of the end of a line of hills.

Mr. Cameron and I had taken a short cut over a hill, and beneath us appeared a nice prosperous-looking village. We congratulated ourselves now on quickly arriving at our destination, as we had scarcely three miles more, when lo! loud cries of terror and pain. We ran quickly forward: our cart is over again; one wheel on a bank, the other in deep perfidious mud, over it had gone. Kwang Sien-seng was caught underneath the heavy shaft, and some boxes had fallen on his legs, which seemed twisted up. The fallen horse also lay on the shaft, while the poor fellow's cries were pitiful. We soon loosened the horse, raised boxes and shafts, and the teacher was free. With thankful hearts we praised the Lord, for he was none the worse, not even much hurt. While the men raised and packed the cart, Mr. Cameron preached, as he had done before that day, to the assembled group of staring villagers, who listened attentively for awhile.

Our cart ready, we again move on, and in the dark reach the city of K'ai-chau. There it stands, its high walls rising in the darkness before us, and we think gratefully of the near prospect of food and rest, as we had been travelling since 2.30 a.m. Now we reach the turn of the road and think we are about to enter the city, when we find a broad muddy stream lies before us and must be crossed. We must ascend the further bank, then go down again to have a final struggle in the bed of a tributary stream, where a loaded cart is even now sticking, with shouting driver and struggling horses.

We fear lest our load should after all be deposited in the soft bed; but it must be tried, and lifting up our hearts for aid, in goes the cart: we are safe, the floundering struggling animals at length find firm footing, and mount the further bank. Now for the tributary, in they go again—so far so good; but now the excited driver shouts and slashes in vain, the beasts do not mind him, but run the off wheel on the further bank; the cart surely is over—no, they are stopped and at length safely mount the paved causeway leading to the city gate. We enter the city and gladly see the great door of the fine court of a large inn open to us. Now then for rest and supper; but what do I hear? No place for us, not wanted here. Must we flounder back through the water to the inn that stands out, we fear not a good one? Not so; down sits Cameron as cool as a cucumber. Oh, if they have no other place he will sleep in the courtyard. Soon the innkeeper comes, Cameron talks and chats, and soon has won him over, and an order is given to prepare a room for us; we end our day with supper, and are soon asleep, very grateful for our many escapes.

#### SEEKING A NEW DRIVER.

*Friday, 28th.*—I rode back with the driver to Newchwang to seek another in his place; doing the distance we had traversed easily in six hours! Crossing the mountain on the way I had a very good view of the city of Kao-chau, as it is encircled by hills—small mountains almost they are on all sides, save the south-west. It seemed a prosperous place and would make a very nice healthy mission-station, not far from the sea, which is distant about three miles. The city is said to have about 4,000 families (20,000 to 30,000 people). Our friends were much surprised to see me back again, and soon set me on the track of another driver.

*Saturday, 29th.*—After a day's work succeeded in engaging a short, active little man as driver, who soon proved himself a capable one.

*Sunday, 30th.*—Just as were starting for the English meeting, a cry of fire was heard, and we found the roof of the house

was aflame. The heated piping of the stove had kindled it. With the help of the whole of the natives, who carried and handed up the water, the fire was soon got under; but I was very glad to be there to relieve my kind host of some anxiety, as it was his turn to take the meeting.

*December 1st.*—Back to Kai-chau by a path nearer the sea, and saw a large number of salt heaps by the way.

*December 2nd.*—Resumed our journey, selling books by the way. As we went onwards the country was well cultivated. There is a fair population, who seem friendly and open to work.

*December 3rd.*—Starting early, had a good sale among the hamlets by the way; but staying behind, lost the cart, and had a brisk walk to the large walled village of Hiong-yoh of about 1,000 families. We expected to find the cart there, but did not, and after our search we sat eating cakes of bread and wondering what next. We were about to leave for another village on a second road to the east of us, but fortunately before starting looked again and found the cart had just come up; it had been behind and not before us on the road. We put up and spent the evening in selling books and preaching on the streets.

*December 4th.*—An early start, and again good sales by the way; after dinner losing the cart again, or rather it lost the way, and cost us a twenty *li* walk after dark on a very rough road with only starlight, arriving late at an inn into which we had almost to force our way, as the people were suspicious of the two tall strangers. Mr. Cameron soon quieted their fears, however, and after a good supper we were fast asleep on a good hot k'ang, when near midnight we were awakened to be told that our cart was there, it having followed us up and at length found our inn.

#### DISASTERS.

*December 5th.*—Started not very early, but had only fifty *li* before us. The wind was very high, and at midday as we lingered to sell books, it began slightly to snow. Then I ran on, anxious to overtake the cart while Mr. Cameron worked on in a village. But I had taken the wrong road, and the country being a series of small hills, I kept running up one and down another, always thinking the cart behind the next. Mr. Cameron had seen me and was pursuing me, and when I stopped to sell books in a hamlet, he overtook me and together we turned our faces towards Fuh-chau. The wind was strong and the snow thickening as we hurried on. After an hour's brisk walk a little hamlet was reached, where we had a rest and shared an Indian-meal cake between us. On starting again the snow had thickened much, and we were glad to hear when nearing the city that the cart was on before and must be already arrived. We now quickened our pace, but found the drifts so thick that it was increasingly difficult to make our way along. We were getting on well, however, and very soon we expected to see Fuh-chau, when there appeared a small mat hut beside the road, very peculiar in its appearance in that place then. I proposed to ask the way of its occupants, when the voice of one of our own Sien-sengs was heard, and we quickly made our way thither to find our own waggon upset in the snow. We all joined to lift, and soon it was righted, when a council of war was held. Should we try again, probably we should have other upsets; it was now dark, and the snow and drift very thick; the natives, too, thought the city some four or five *li* yet. So all things considered, it was decided that some of us should spend the night in the cart where it was, which we resolved to do, as the covered cart would comfortably hold us two, and we had our warm wraps.

#### SNOWED UP.

We urged the natives to take the horses and mules, and make for the city, but they all feared to try; and we did not like to leave our boxes with our silver and all that we possessed to the mercy of thieves; knowing that if we went, our Chinamen too would go on the first opportunity. This being so, we could only empty the cart, pile the bags, boxes, etc., at the entrance, and make ourselves as comfortable as we could inside till morning. We had a few cakes of bread which we distributed to all, and with a little of Liebig's extract we got into our warm sheep-skins and wadded quilts, and prepared to spend the night. We had put off some of our wet things, and were now tolerably warm; but the driver and our servant-boy were wet, and soon between cold and fear began to give way in a manner which made us fear



for them. We lent them a quilt and wadded jacket, and they were rather better, but it was an anxious trying night, and all were glad when day dawned, and hope of getting out of our fix came with it.

*December 6th.*—The cart was now full of snow, which had abundantly silted in at every pore of the matting, and every move sent it down amongst us, so that it was all through us, and we feared its melting. I urged emptying the cart of snow, and then getting in again, which we tried to do; but as the snow was drifting more furiously than the evening before, we failed, and when we returned to our seats, were much worse off than before.

About midday, as the drift did not in the least abate, Mr. Cameron and I opened our boxes, took our silver, and tried with the aid of two sticks to reach some dwelling. We had, however, counted without our host; we could with difficulty keep footing, and staggering on, could see only a few yards. We were nearly blinded by the snow-drift covering and freezing on our faces; and after battling for some time, great drifts caused us to pause, and we resolved (after prayer to God for help) to endeavour to find the cart again. This was very hard work, as we had to make our way against the wind and drift. When we had gone as we thought about the right distance we saw no cart, and found ourselves among slight hills and drifts which were very perplexing. We now were glad to sit, rest, and consider in shelter of a bank; but it was too cold, so we tried to cover ourselves with snow for warmth, and when this failed, again rose, resolved not to give in without a good fight. We turned our faces towards the direction in which the city lay, in hope of finding it at last; after prayer we marched on, and, thank God, had not gone far when we saw the cart. Getting in, we praised God.

We now took some preserved milk, sugar, and cocoa, sucked it, and distributed some, and felt all the better. The snow was beating in again though, and all were tolerably uncomfortable.

About four o'clock the carter started to try his fortune, and succeeded in escaping with his life, fighting about till nearly ten o'clock at night (according to his story next day), when he found a house. We now, after talking over our own chances, resolved, as we felt pretty well and strong, and were not very cold, to spend the night as we were; for the drift continued unabated, and we were unacquainted with the road or the whereabouts of the city. It was a trying night; all felt how near eternity we might be, and it was a question of strength as to how much more cold and hunger we could endure. Mr. Cameron, though inside the cart, was colder than I, for he did not get so well-covered. I supposed him to be better than he was, while he, dear fellow, would not complain, which last the three poor natives did lamentably. We stayed ourselves on the Lord, and laid our position before Him from time to time, and wondered that the sound of the wind never seemed to abate. But it was now His broom, and when in the morning of December 7th we at last ventured to stir our cover and look out (every stir let in snow), the day was clear, the ground was swept clean, save in great drifts here and there, and oh, joy, how we blessed the Lord! there lay the city only half a *li* (one-sixth of a mile) off, the nearest house but a few hundred yards from us. Between us and the city lay an immense drift, in which if we had stuck instead of on the high ground where we were, we might have been buried and lost. Cameron and I made our way out in our fur-stockings, for our shoes were frozen, and made for the nearest big house, but there we were not allowed to enter; so on we went, and soliciting the aid of those we met, were soon in an inn outside the city gate, which was blocked with snow.

After a time we succeeded in getting help, and while I was glad to roll in some filthy Chinese bedclothes, Mr. Cameron borrowed gown and jacket, and hiring three men and some carts, returned to our cart to help the others. By this time they were gone; however, he saw most of our things, got his silver (I had mine), and leaving the men in charge, soon returned to me. All our clothing was snowy and wet, save a few light things in our boxes, and so we had to use borrowed things for a bit, and queer enough fellows we looked in them, but thank God we were not much the worse. I did not suffer in any way except from slightly frost-bitten hands, which Mr. Cameron also had, as well as one place on a foot; but he felt a tendency to a little rheumatism as well.

*December 8th and 9th.*—Rest, recruiting, and getting clothes slowly dried in the sun. Days of thankfulness, and of a little

work done in the inn, which contained only one large room, with the k'ang at one end, which our party occupied.

#### WORK INSIDE FUH-CHAU.

*December 10th.*—Moved into an inn inside the city, and found a room to ourselves. The innkeeper was very friendly and inclined to listen to the Word. *11th.* A little preaching and selling books, chiefly in our rooms. *12th.* A pretty good day's work, good sale of tracts and books, and nicer opportunities to speak. *13th.* Ditto, ditto; landlord inclined to listen. A friendly man helped me much to sell, and seemed interested. May God bless him! *14th.* A quiet and happy Sunday. *15th.* Another day's work, and sale of books; most of the people now supplied with books.

*December 16th.*—We attempted a start, but the cart went through the ice of a frozen stream, as well as being nearly upset and sticking many times in soft drift. After half a *li* we were glad to get back again. *17th.* Mr. Cameron and Kwang preached. Wu's foot sore, as also the boy's feet much frost-bitten. *18th.* More preaching; writing diary, no hope of stirring yet. Our adventure made the people more open to buy and hear the Word.

*December 19th.*—Tried again to leave, but the cart continuing to fall and stick, had to give up. All whom we inquired of gave very bad accounts of the road. *20th.* Cold, bad day; no work done to signify, streets empty. *21st.* Sunday a big market and good opportunity for work, many country people in.

*December 22nd.*—Found other carts starting, and left with them; road now pretty good; made 60 *li* to-day. Had to let the native helpers ride, and to walk most of the time ourselves, working hard to steady the cart, keep it from falling, dig and pull it out of ruts, etc., etc. Country hilly, but mostly fertile; not thickly populated.

*December 23rd.*—Country, part of this day, level; passed at midday fine coal mines; made 65 *li*. *24th.* After a hard morning's work with the cart, arrived at

#### P'I-TSI-WA

about ten o'clock; crossed very many frozen streams and several rivers; country not so hilly, but fertile-looking; population thin. This is not a large, but seems a brisk active place for trade; people friendly. Found a boat for Che-fu, and were glad of a chance of lightening our load and lessening our number by sending Wu and our boy back.

*December 25th.*—The two frost-bitten men left for Che-fu, the one having been lame for more than a week, and the other not likely to be able to walk for more than a month.

*28th, Sunday.* Fine, but very cold. The innkeeper's son read a good deal, and seemed interested. Straw and grain here are very dear, and further on, according to report, are almost at famine prices. The road before us is said to be bad.

#### RETURN TO NEWCHWANG.

*December 29th.*—It is decided that Kwang and I proceed to Moukden by Kai-chan and Newchwang; and that Mr. Cameron, with our pack-mule, start for the Corean gate.

*January 3rd, 1880.*—Arrived at Newchwang about eleven o'clock, and received a very warm welcome. After several days' sickness, left on the 8th, en route for Moukden.

*Sunday, 11th.*—Spent the day in the village of Si-fan-tsi. Kwang and I had some nice work in the neighbouring villages. One case especially interested me, that of a village schoolmaster, who, surrounded by a troop of villagers, listened for a long time as Kwang explained the truth to him. We left him four Gospels.

*January 12th.*—Traversed 60 *li* through a well-cultivated and level country to a village called Hia-ho, where we sold some books. *13th.* After selling more books in the morning we went 30 *li* to Liao-yang, a large prosperous city of 12,000 families.

*January 14th.*—Sold a good number of books and sheet-tracts. Kwang had some good audiences. *15th.* Another good day's sale and work. This city (Liao-yang) appears to be very flourishing, and its wall is said to be 40 *li* round.

*January 16th.*—On the way to Moukden, where we arrived early next morning (17th), and were warmly welcomed by the native Christians there.



## Early Experiences.

### EXTRACTS FROM LETTERS FROM MR. HUNT.

**T**HE Lord has been very good to me in various ways, and has given me such definite answers lately to my many petitions, that I think I may truly say that grace and peace are being multiplied to me. My leaving home and country has made me realise more the fulness and beauty of the Lord Jesus, and has most certainly strengthened my faith in Him.

The cold has been intense this month, the thermometer out of doors going down to eight degrees. I have found it hard to keep water, oil, etc., from continually freezing. A portion of the harbour is blocked by ice, but the air is so dry that I scarcely feel the cold at all, though my only fire all the time has been a small charcoal one.

I have re-engaged Tung Sien-seng as my teacher, and have since continued to make progress in the study of the language. I have also been out with him, taking tracts and gospels, and getting him to preach. I have been delighted myself to find that my few words about sin and Jesus' saving power have been clearly understood by many. We walked round to the bluff on the last occasion, and met with a great welcome from the people there, who crowded to see us again, and to hear once more about the doctrines of the Bible. Our former landlord gave us a good dinner, and was sorry that we could not stay longer. One old man I really believe to be converted, but I am sorry he cannot read to get more light. The distance from Tung-shan to the extreme end of the bluff, which we reached, is over forty *li*, so it was dark, and I was pretty tired when I arrived home.

For some time past I have been thinking and praying about

the three large provinces of SHAN-SI, SHEN-SI, and KAN-SUH, and have asked the Lord to guide me if it be His will that I should work in one of them. He has now directed my thoughts particularly towards SHEN-SI, and it in your judgment I am sufficiently advanced in my studies, and also in other ways qualified to labour in that province, I shall welcome the time when I am permitted to enter it. I cannot say that I am able to preach yet, but I can now read various portions from the Bible, and also converse on the one great theme, and if necessity arose, I could remain alone at a station while a brother itinerated, or until reinforcements arrived.

I am grateful to the Lord for the season of bodily and spiritual refreshment that He has permitted me to have in this port, but I cannot help longing to go among people who have heard little or nothing of the way of salvation that we have come out to tell. The labourers in the great harvest-field are so few that I am certain our Lord can ill spare one of the weakest. It is true that it is my duty to work for Him wherever I am; but then I am reminded every day, in conversation with Chinamen, that there is not the same need in Chefu as there is in the far west.

All friends here, thank God, are well. Mr. Judd is very earnest in his efforts both among foreigners and Chinese. He first encouraged me to take part in and conduct meetings for the latter. You have already heard that blessing has followed his preaching. I believe this to be the result of our agreeing together at the last prayer-meeting attended by you, to remember our labours continually at the Throne of Grace.

## A Mission House at Han-chung, in Shen-si.

### FROM A LETTER FROM MR. KING.

**S**OMETIMES think of your words, dear Mr. Taylor, "God is greatly trying us, He will shortly give us great blessing;" for as my eyes are gradually opened to see His workings, and my heart made teachable and childlike to acquiesce in them, my whole path seems one of blessing; certainly many times since we left Hankow have I felt compelled to own afresh that God truly is good unto Israel. I feel sure that many prayers have gone up for us, and the answers have been as surely received. We have come safely, quickly, and happily over a journey beset with not a few apprehensions and dangers. We started without knowing that we should certainly be able to get any residence at Ts'in-chau; but when we got thus far we found that our Brother Easton was able to rent a house there about the time of our leaving Hankow. In our getting this house too, God's hand was plain. A day's delay in taking it afforded time for the mandarin to send to the landlord cautioning him against taking us as tenants, as we had not reported ourselves at the *Yamen* and they did not know what persons we might be. I thereon sent to the *Yamen* explaining our circumstances, and saying that it was really necessary that we should stay here some time. The mandarin immediately sent round to the landlord giving his full consent to our renting the house. I have taken it for six months for 46,000 *cash* (about £9). It has nine rooms downstairs and four high and roomy ones upstairs, besides a large hall in front which might seat 200 persons, and would do well for a chapel when one is opened. The difficulty now seems to be as to who shall reside here to work; we want to go on to Ts'in-chau if the Lord will, but it would be a pity that this important

place should have no missionary. There is water communication direct to Hankow, and it is ten days' journey from here to Ts'in-chau. The place is, I believe, healthy, the climate is good, and the people are respectful and kind. Here is an excellent opening for a married couple, and I think they would find this a fruitful field. Now for the labourers. I am thinking that the need will not be so much for residences for missionaries, as for missionaries for the residences. Oh, that there might be a thrusting forth of a company of preachers, if the Lord will, and very speedily!

### CLOTHING FOR SURVIVORS OF FAMINE.

I am using five hundred or more taels in the making of some 1300 children's garments of three different sizes, which I intend to send to Ts'in-chau. Calico, wadding, and wages are all so much cheaper here that I think it will prove a great saving to send the garments from here ready for distribution. Mr. Easton does not think it needful to give grain this year; but on the matter of clothing the need is just as great, the poor women and children must perish with cold, or huddle together on the *kang* all the cold winter. I shall send two mules' burden of books on to Ts'in-chau as Mr. Easton desires, and the other cases will remain here at present, as this is the best centre, except Pao-ning, for working northern SI-CHUEN and southern KAN-SUH.

Joyful news it was indeed to us to hear that your return to Che-fu had, under God's blessing, been the means of restoring you to some degree of health.





CHINESE MERCHANTS.



## In Route for Han-chung, Shen-si.

FROM THE DIARY OF MISS WILSON.

**W**E ARE glad to have further intelligence from Miss Wilson and Miss Fausset, who, accompanied only by two native Christians, had been travelling about a month when this diary was posted by them. One-third of their long journey was safely and happily accomplished the only *contretemps* having been the not infrequent one in China—the carrying off of some of their wearing apparel by thieves. The part already traversed is one in which the people are often rowdy and turbulent, but our friends escaped all trouble, and in quiet neighbourhoods had many opportunities of speaking a word for the MASTER to their own sex. A short time ago, who would have thought that ladies with only their native servants might undertake such journeys?

The remainder of the journey will probably be made with ease, as further west the people are quiet and well-disposed. The facilities for intercourse with their Chinese sisters may be greater; but the gradual change of dialects as they progress may be a difficulty until they have learned a little of the peculiarities of the north-western vernaculars.

[Our most recent tidings tell of the prosperous termination of this journey, the party having arrived safely at Hang-chung Fu on May 21st, 1880.]

**F**AN-CH'ENG, *March 29th*.—We have been here three days, waiting till a boat could be found to take us the rest of the way. The water is shallow and the bottom rocky, so that strong boats are needed; moreover, our boat draws too much water to go farther. The one we are going on carries some freight, but as it is very large there is more space left for us than on the one we have had. We have been kept in peace, and are quite content that it is our Father who is caring for us. Some women have been to see us from time to time, and asked us to go and see them. The men also wanted a sight of us, and one day were becoming rather urgent; so we walked on shore a little to keep them from the boat. They were perfectly civil if only they could see us. This is a beautiful place, with a walled city on one side and a commercial city on the other, like Han-kow and Wuch'ang, only smaller. We think Fan-ch'eng a very promising place for work; many seem already to have heard a little, so are ready to hear more.

*April 2nd, Lao-ho-k'eo*.—We had a quick move to our new boat on Monday just after I had written the above, and we set off that evening. I often wish you could see us perched, one in one place and another in another, at prayers, when several come in; Miss Fausset in one corner, I on a tin box by the window, the lame youth by the outer door at my side, and one or two peering in behind him. The servant and captain sit below, and the captain's boys perch near the back door, through which they make their exit on hands and knees. We are rushing on before the wind, instead of stopping at Lao-ho-k'eo. Our speed has not been astonishingly rapid, 40  $\frac{1}{2}$  a day (13 miles), so a little progress is welcome. We like our position, with so many around us willing sometimes to hear the truth, or to learn a few characters.

All are kind, and when we can suitably take a walk we meet with civil treatment. One day we walked too fast, and had to wait for an hour till the boat came up; so a crowd surrounded us, and when we got on to the boat, more and more collected with the hope of seeing us. The boatman wished us to gratify them, so I sat on the deck as mile after mile they followed us, men, women, and children. We were quite willing after this experience to spare the captain the fear he felt for his boat, by only getting off when there were few people, and by keeping near his men, for the crowd cut the rope of the boat in

their wish to see us. The lame young man gives us much comfort. The rain came in upon him one night, and we were glad of umbrellas. Miss Fausset found out too late that she and her bed were getting a share of the wet. The country between Fan-ch'eng and this place is beautiful. The mountains are more like our own than any I remember in China. Some of the trees are coming into leaf, the barley is in ear, and shows in patches of most vivid green on the hillsides. The expanse of sand by the river is often very striking though the river itself is small in most places.

We have stopped 10  $\frac{1}{2}$  beyond the town, and the cook is returning to-morrow morning to post our letters, and to make purchases.

### FURTHER TIDINGS.

We are at last in SHEN-SI, and are now, *April 22nd* two days' journey from Hing-gan Fu. We find a change in the appearance of the villages: they are more substantial-looking, and have good two-story houses. There is one perched upon the hillside at the top of each rapid. We could again sell books if we had them, but our supply is so nearly exhausted that we feel it a favour to leave two tracts at each village, or to give one to each boat's crew that Hwang Keh-chong talks to. The men are now too tired at night to sit up much for Scripture reading, but there are occasional opportunities for a word.

We spent four days at the boatman's village, and thought you would be interested to see the boat-load of women that were brought from the village by a boat-woman whom we several times saw on the way. Her husband is an opium-smoker, and wishes for medicine to cure him of the habit. One of our fellow-travellers asked for the same, but we have none. We were most kindly and warmly received at this village, and one aged woman seemed really to wish for a blessing. We long for some one to go there, and may perhaps get Chu Si-fu to take some gospels, etc., on his way back. He was asked to go there to preach, and came back quite elevated with his reception. I think this boatman is a better man than the other. He asked us to his house to dinner one day, and we talked till we were exhausted to the number of women, etc., who came from the village to his quiet place. The men were having their dinner first, and we were to have ours alone at a little low table in the

kitchen. They had thoughtfully got fare to suit us, and our own implements to eat with.

We were glad at last to proceed on our voyage, though it had been a time of happy service, especially to Miss Faussett, as I was poorly and could hardly attend to the sick folk whom we could not refuse to see. Some brought us eggs as an acknowledgment for the medicines we had given them, and would not take them back. Miss Faussett is always ready for work, and happy in it: she enjoys her Bible, and is a very valuable companion for me, often showing excellent judgment. I believe the Lord will make us helpful to one another; she has been so to me.

We expect still to be a month on our way up the rapids, which are more frequent higher up. This will be posted at Hing-gan Fu the day after to-morrow, if all be well—perhaps to-morrow. We hear no bad or angry words: this we thank the Lord for. My old letters are nearly as good as new ones, and make the dear home people seem very near. I am quite happy to be in SHEN-SI, and think there will be village work here if I should be too poorly at any time for other. Every day we have a very pleasant walk, and much cheerful intercourse, so I hope the Lord is answering prayer. We are outside Süin-yang Hien for the night.

## Itineration in the Shao-hing Plain.

FROM MR. MEADOWS.

**W**HAT a vast number of market-towns and large villages there are in this Shao-hing plain! No preaching hall, and not one Christian did we meet with, or hear of. Tens of thousands of people, nay, I may safely say hundreds of thousands in this plain have never heard the Gospel of the grace of God. We have recently visited many towns where a few years ago the waters of the Hang-chau bay washed right up to the seawall, which extended many miles, and protected many towns and villages from its inundations. At these towns many salt factories are in active operation nearly the whole year round, and we found that these places, being off the high roads leading from the different district cities up to the provincial capital, had not been visited by colporteurs, so our books went off very soon, and we had excellent opportunities for preaching the Gospel to the people, who were, with few exceptions, very respectful and listened with good attention to our message.

At one place, a young man, a student, openly opposed us, and used abusive language towards us, evidently desiring the people to drive us away; but, as usual, when the devil oversteps himself, more people were consequently brought together to hear us. Our good brother Siao-vong paid no apparent attention to the man, but went on preaching, and the result was a good feeling produced, and we sold more books than we otherwise should have done. At every one of the salt factories we sold either a New Testament or some gospels, but more of the former than the latter. But at those towns where colporteurs had been before, and had had good sales, the people brought out the gospels and Testaments and declared that it was money thrown away, as they could not understand them. Some appeared quite angry with us for offering the same book to them again. Giving the Chinese the Bible without note or comment is altogether a mistake. I believe that what those people said was true, and that they cannot understand what they read; you may find one in ten thousand who can understand a little.

The rich and well-to-do people will not read our Scriptures; and if they were willing to purchase, the colporteur dare not go where the foreigner will venture (and where the latter is only excused on the supposition that he is ignorant of Chinese manners and customs). I am more than ever confirmed in my opinion that the people do not understand the Scriptures, and when I have sold out what I have on hand, I think I shall give up offering them for general sale. We want books like "The Two Friends." I met a man who had bought and read one of these, and as soon as we offered the Bible to him, although he

was in a hurry, and had other business on hand, he stopped and bought a New Testament at once, saying, "The Two Friends' is good, perhaps this will afford as much pleasure." I hope it will, indeed, and that the man may find eternal life through its study. Of course there are many interesting cases of purchase of the Scriptures. The seven girls in the school who professed faith in the Saviour at the close of 1879, are, we trust, going on well.

We have quite a number of both men and women in the neighbourhood of Shao-hing who are desirous of meeting with us in worship, and some attend frequently the Sabbath services, but there does not seem to be strength enough "to come to the birth." So thus they continue, poor souls; they are *for* us, but not *of* us. Last year and this also there has been quite a decay in the tinfoil trade of this city: hundreds of men are now employed in ploughing and farming, as they cannot get a living at the old trade. This fact, taken in connection with the close attention given to the message in our Gospel halls, and the quiet respectful bearing towards us during the devotional part of our services, I take to be good signs of the times, and comforting indications that the good seed sown here and elsewhere is doing its work beneath the surface.

I hope I may not be mistaken; but the daily preachings carried on in the four Gospel halls of this city, the tracts given away, the Scriptures and books sold, the almost daily visits of Miss Murray's two Bible-women to the poor in this and other neighbourhoods, the testimony of the lives of native Christians (for though the lights burn but feebly sometimes, yet they are very much brighter than those of their neighbours)—all these, backed up by the earnest prayers of God's children at home, and our own daily prayer-meetings here, certainly justify us in saying that the signs of the times are good in this district.

Another change for the better is seen in the attitude of the students and candidates who come to this city and compete for literary and military honours. They were once unbearable: they are now almost respectful towards us. Many came here during the recent examinations and behaved with decorum, and some have given respectful attention to our message, sitting quietly during the whole service, much to our surprise and satisfaction.

Having suffered much from this class, and having seen a good deal of their oppressive treatment of helpless widows and orphans (boasting at the same time of their superior system of morality), and knowing how they hinder poor simple souls from embracing the saving truths of the Gospel, I am the more thankful for their changed attitude.



## Brief Notes.

**MR. G. F. EASTON** writes from Ts'in-chan, on April 22nd:—"A few days ago I finished distributing famine-money for the present, and hope soon to forward you the account. I examined the cases very minutely, and distributed both in the city and in the country within a radius of fifty *li*. The two shops I have been using for a granary I have converted into a preaching-room, and am about commencing systematic daily preaching. Important as personal conversation is in itself, persistent public preaching, I feel assured, is most needful.

"Some of the border tribes ten days distant are in arms, having quarrelled concerning the possession of a living Buddha. Troops leave here to-morrow to quell the disturbance. Nearly all the troops in this province have left for the Russian frontier. The crisis is being expected within a month or so. There are now seven or eight Germans in Lan-chau (the capital); they have built a very large manufacturing establishment and residence outside the city, but have not yet commenced weaving."

**MR. G. NICOLL** writes from Ch'ung-k'ing, on May 8th:—"He and Mrs. Nicoll were well, and many visitors were daily coming, to whom they had opportunities of communicating more or less of the Gospel. Mr. Baller had arrived the day before he wrote from Kwei-yang Fu.

**MR. BROUMTON** writes from Kwei-yang Fu, on April 14th:—"I hope to leave to-morrow on a visit to the Miao-tsi, near Hwang-p'ing Hien. A large gathering of the Miao-tsi takes place in a few days, which I hope to attend; it is held near a village where some of the relatives of the Miao-tsi, who has been teaching me their language, are living. I expect to return in about a fortnight."

**MR. G. W. CLARKE** writes from Kwei-yang Fu, on May 3rd:—"Mr. Broumton returned from his visit to the Miao-tsi on the 1st instant; he is preparing his notes, which I know will interest you. A Chinese gentleman who was in this afternoon, suggested we should open a hospital to cure opium-smokers; he says the people would like a foreign medical man. We are all in excellent health, and have had some nice companies of women to visit my dear wife and our newly-arrived sisters."

**MR. F. TRENCH** reached Kwei-yang in safety on April 27th. In his journey through HU-NAN he had many opportunities of selling the Scriptures and preaching. At Chen-yüen Fu, in KWEI-CHAU, where the people were formerly very hostile, he had a very good time, and the people were very friendly.

**MISS KIDD** also writes from Kwei-yang, on April 28th:—"I now send you my first letter from this city to tell you a little of how the Lord has led us. When we think of His goodness and watchful care, and of the many opportunities we have had by the way of bearing testimony for Christ, we can but exclaim, 'Can we ever doubt Him again?'

"We left Wu-ch'ang on February 19th, traversed the whole province of HU-NAN, and entered KWEI-CHAU by boat, commenced our land journey on the 13th of April, and reached here on the 22nd, meeting with a very hearty welcome from Mr. and Mrs. Clarke. Mr. Clarke has since rented a very suitable house for us, which could be bought for £200. The women understand me, and are very nice. Pray that we may have needed grace to do all, and only that our Heavenly Father would have us do among them."

**MR. F. W. BALLER** writes from I-chang, on May 19th:—"I have just arrived from my long journey through HU-NAN to Kwei-yang Fu, thence to Ch'ung-k'ing, and lastly to this place. God has been very good to us on this journey; almost every day we have been able to see His good hand upon us in ways too many to detail. Much prayer has been answered. I greatly enjoyed my stay in Kwei-yang. Mr. and Mrs. Clarke were most kind, doing everything in their power for us all. Mr. Clarke has certainly ordered his household in the fear of the

Lord; daily in the chapel he gets good congregations, besides a fair number of callers. The house is one of the best I have seen in the Mission—moderate size, with a thorough native appearance.

"At Ch'ung-k'ing I made a very short stay, for Messrs. Thorne (American Bible Society) and Scarborough (Wesleyan Mission, Han-kow) arrived a few hours after me, and Messrs. Paton and Wood (Scotch Episcopal Mission, I-chang) were hourly expected. The authorities are very particular in taking notice of the arrival and departure of all foreigners, so I thought it would be better to lessen our members. I am not very well, and shall be glad of a little rest, if it is the Lord's will."

**MR. S. B. DRAKE** writes from T'ai-yuen Fu, on May 6th:—"The school (forty famine boys), under my direction, continues to progress nicely. I have also commenced to do what work I can in the adjacent villages. I hope to spend two days a week in village-work, circulating books, making friends with the people, and eventually establishing preaching-stations."

**MISS CRICKMAY** writes from T'ai-yuen Fu, on May 7th:—"We have been greatly encouraged of late in our work among the women. I generally manage to get three or four afternoons each week for visiting, the remaining two being taken up—one with our English prayer or Bible-meeting, the other with a native women's prayer-meeting. Two of the women pray with a good deal of earnestness, and with much simplicity and reality. Miss Horne has much cause for encouragement amongst the dear girls in the school. We trust the healthy spirit in some may soon spread to all."

**MR. TURNER** writes from P'ing-yang Fu, on April 12th and 28th, urging the immediate opening of a refuge for curing opium-smokers. He adds:—"The general work is going on pretty well, and there are a few inquirers who give us hope.

"Yao Sien-seng and his companions (the colporteurs) arrived on the 26th instant. I am pleased they are come, and wish them all possible blessing in their work."

**MR. ELLISTON** writes from T'ai-yuen Fu, on May 5th:—"I am just now taking a rest here; I needed it more than I was aware. While in the pressure, we can go on almost to any length, but when it is removed we go down. The visit is proving helpful to me, and I hope will be so to my future work. I hope to return to P'ing-yang on Monday, visiting Fen-si Hien on the way."

**MR. STEVENSON** writes from Bhamo, on July 8th:—"A sad event has happened here. Yesterday Mr. Freiday's house (American Baptist Mission) caught fire about one o'clock, and in a few minutes the whole building was beyond the power of man to save. Mr. Soltau has lost almost everything that he had in Bhamo. He bears up well. The loss to him is very heavy. The Freidays have lost a great deal, and the Roberts also considerably. Our new house stands only a few yards from the American Mission House, and is thatched. It has had a narrow escape, and we are thankful to God for His goodness in saving our property. His name be praised! The embers of the fallen house are still burning."

**MR. HUDSON TAYLOR** writes asking that special prayer may be made, that at least twelve men may soon be raised up and sent out, to enable the work to be carried on more efficiently at various points where help is needed. The increased openings among the women, too, suggests the desirability of more labourers of their own sex giving themselves to this most interesting and hopeful work. "Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest."

**THE REV. A. M. W. CHRISTOPHER, M.A.**, Oxford, writes to us that a correspondent has called his attention to an inaccuracy in his speech at the annual meeting of the China Inland Mission, as reported in our last issue of CHINA'S MILLIONS. The words quoted by Mr. Christopher as having been spoken to Carey by Dr. Ryland, were spoken by his father, Mr. Ryland, and not by Dr. Ryland himself. We gladly make the correction.

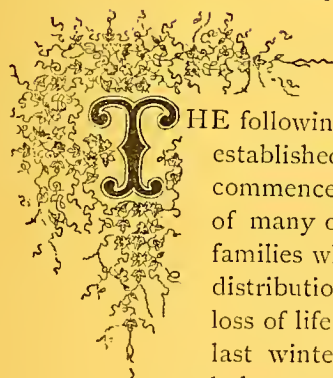
# CHINA'S MILLIONS.



A CHINESE BARBER.

## Han-chung, Shen-si Province.

FROM MR. GEO. KING.



THE following intelligence from Mr. King shows that he not only feels pretty well established at Han-chung, but that he has been there long enough to safely commence public preaching. Though the famine proper is over, the condition of many of the poor whose resources were utterly exhausted by it, and of those families whose bread-winners perished in it, continues very sad; and the careful distribution of food and clothing is the only way to prevent much suffering and loss of life in the rigorous northern winters. Much good was effected in this way last winter by Mr. Easton in KAN-SUH, and by Mr. King in SHEN-SI; and the balance now in their hands will enable them to help again this winter.

As elsewhere, the frequency of opium-poisoning in both these provinces is very great. When shall we be able to tell the Chinese that our nation is no longer responsible for its compulsory import? Mr. King writes:—





**O-DAY** (February 12) is the third of the Chinese New Year. These three days have been the quietest since we have been here, there being few applicants for medicine. I have no full dress clothes now, so am not in any style to receive visitors: but it does not matter, as the only visitor of rank is the "Chong-ting," or colonel of the city troops. He came to thank me for having restored a young woman in his house, who had taken a large quantity (about three-quarters of an ounce) of opium to poison herself. It was the third successful case I have had, but it took more trouble than the preceding ones. The young woman vomited rather freely after a dose or two of mustard, and after staying for a little while, I left word to keep her continually moving, and went to get a little dinner. Coming back soon, I found her much worse; and on inquiry I was told that they had given up trying to keep her in motion, as they could not get her along. Then, hoping either to cure her, or avert any evil consequences to themselves, they had called in a professed spiritualist, to drive away by exorcisms the devil that had seized her. I took no notice of the unmeaning gibberish of the spiritualist, but proceeded to drive out the devil in a more tangible way: first, by getting a woman to give her a strong decoction of coffee, and then by having her walked along between two others. Finding that our united strength was insufficient to keep this up, I allowed her to lie down, and commenced the artificial respiration by working her arms in the usual way. It was hard work, but it answered the great object of keeping her awake, and that the more thoroughly because of her determined resistance. If I ceased for only a minute or two, she went off into a stupor. After about two hours she began to be much more herself, and was able to walk about without much help. I left her at dusk, and she is quite well now.

It is encouraging to know that many have been able to leave off smoking opium with the aid of the medicines. Some are grateful, but others seem indifferent about it, no doubt because the medicine costs them nothing, as the Chinese undervalue what they get without payment.

A very sad case came under our notice the other day. Three families were burnt out; and a poor woman in one of the houses, though called, did not escape in time, but was sadly burnt about the head, arms, and abdomen. In addition to this, on the following night she was confined of a little girl. All their furniture and clothes had been burnt, and the poor thing was in a sad plight. Her husband, who was out at work at the time of the fire, heard of it, and returned: he at once sent off to the district mandarin's lady to beg any cast-off garments for his wife. The lady said she had none, but referred him to us, as she had heard we had been doing good, giving away clothes, etc. We gave her two garments and a wadded coverlet; also a quantity of rice from the relief stock for distribution. Afterwards sent some medicine, which is doing her good; but the little baby is in a critical condition, as there is not a drop of milk for it, and no wonder!

#### DISTRIBUTION TO FAMINE SUFFERERS.

We were very busy during the week before the Chinese New Year. I bought 160 loads of rice (each load weighing about five cwt.), and ten loads of maize, for distribution. I made out 1,900 tickets; and with my servant's help, guided by the mandarin's messengers, I distributed these tickets to the poorest to be found. My servant distributed in the city, and I partly in the city and partly in the suburbs. The medley that came for rice would have made a rare picture: there were blind, halt, and maimed; poor, dirty, and wretched; together with many

respectable poor, more deserving and as needy as some of the most ragged. To the beggars I gave a small quantity each, going to their houses, or rather their sheds, to distribute the tickets; to the inmates of the poor-shelter I gave a larger quantity; while twice we opened the doors to all the remaining needy, giving a larger quantity to those having special claims from widowhood, sickness, or having large families. I could but pity one poor fellow who came the last day almost too late for any rice, with two bad sores on the back of each leg, where he had received six hundred stripes the day before at the mandarin's orders, because he, being a raw hand, had let a prisoner slip out of his custody on arrival at his destination. So the messenger had to return empty-handed and be punished. Poor fellow! he was cast down indeed, with a long walk before him, and an old father and mother depending upon him. He smoked a little opium, but I could not help pitying him for all that.

#### GENERAL WORK.

Yesterday I received a visit from one of the Ya-men secretaries who has been here before; and to-day came a man, formerly one of the "T'ai-p'ing" rebels, who devastated China twenty years ago. I try to set the Gospel before any who come, and many have some idea of it now. I did hope ere this to have had regular daily preaching in the front, but though I have had some long benches made for the people, I have not yet begun. Perhaps after the New Year's festivities are over there will be a better opportunity.

*February 13th.*—Snow had been falling in the night, and fell through the day. Han-chung has not had much snow this winter, this being the fourth or fifth fall, and each fall slight. To-day my patients included a little girl with canker of the mouth, and in a bad condition; she had not been able to take food for two days.

As we have our own little mill-stones, we ground some maize to make cornflour, which was beautifully white, and made a capital dish. The Chinese make meal from the maize, but it reminds me of sawdust, so I was agreeably surprised at the result of our grinding. One understands the scriptural allusions to the women grinding at the mill, the upper and nether millstone, etc.; and my dispensary, with the frequent use of pestle and mortar, serves to give fresh force to the old proverb of Solomon's: "Though thou shouldest bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him."

*February 14th.*—It is noticeable how many sores are among the complaints I am asked to treat—perhaps it is not surprising, since the Chinese medicines and doctors fail most in what they call "outside doctoring"—the failure some allege to be intentional, as by delaying the cure the doctor gets more money. Thus to a simple sore they apply irritants, till the sore becomes larger and larger; and at length when they have sucked the poor patient pretty dry, they try to heal him, but frequently fail. When there is the least break in the skin, or rheumatic pains in the joints, off goes the man for a square penny plaster, which consists of a great daub of stuff like pitch, and the result often is that the sore, which would have healed if simply cleansed and let alone, inflames and ulcerates.

One of the saddest of their pseudo-surgical operations was recently told me by a friend. He had previously told me of a little girl with a very bad leg, for whom he had been called to prescribe, and was requested to undertake the leg, but declined on the ground that he was a physician only. A surgeon (?) was called in, who had the little girl seated on a chair, and the parents to hold her

tight, while he proceeded to make deep incisions in the legs, with the effect of killing the poor child there and then. The parents had him off to the "doctor's guild," and he had to pay a comparatively large sum to get off; though no doubt chuckling at having got off so easily. Another old man to whom I gave some rice had a bad eye: one of these surgeons had lanced it, and it had swollen when I saw him to an immense size, about as large as two oranges; all the blood-vessels could be seen ramifying on the distended surface. I have had three or four bad eyes traceable to the drugging of these doctors. One person went for medicine to cure some slight ailment, and in getting that cured, was blinded for life.

An old woman came to-day for medicine and help. She had previously received rice with the others to whom tickets had been given, but on the first of the New Year, during her absence from home, a fire broke out, as her neighbours were worshipping their idols, and spread to her house, burning it down completely. I was unable to help her with money, having already used some of my own for the relief fund, but gave her medicine for a sad wound on the head, caused by a kick from a horse. I also gave her a little rice to help her over for a few days.

The husband of the poor woman so sadly burnt the night before her confinement came to-day and reported her a little better, and the wounds slowly healing under a calendula lotion. She has now a little milk, but not nearly sufficient for the baby, who is fed with milk begged from those who have more than enough for their own infants.

*February 16th.*—Had a nice time of reading with our servants, etc., yesterday (Sunday). I took for my subject "God's Testimony concerning Man," and endeavoured to show them how invariably the witness of the Scriptures is that "man is *very wicked*." The women were very attentive, as, indeed, were all.

To-day I have been busy grinding and pounding mustard-seeds. Though by that means we have the advantage of getting unadulterated mustard in China, yet it involves much labour. I have now, however, sufficient emetics for a good number of opium-poisoning cases. I have to be my own chemist, druggist, physician, doctor's boy, and I know not what: it would amuse friends to see the contrivances I am compelled to use.

To-morrow begins a grand idolatrous festival, lasting three days, in celebration of the birth of the god whom the Chinese blasphemously call the "God of Heaven," the highest idol in their catalogue. Crowds go to the temple, and gaze at the players engaged to perform and chant their plays. Were they near us, we should be greatly troubled by the clanging and banging all day long; but fortunately the temple is some distance from the city. This holiday is one on which the men don full dress, and the women their gayest clothes: it is, perhaps, more important here than others of a like kind, though elsewhere more is made of the birthdays of other gods.

A Roman Catholic, Mr. Chau, who is practising as a doctor, and who often visits us, came this afternoon. When speaking of the rumours that the people put out about them, he remarked that they do it about us, and asserted that even about our distributing rice some had said that we put medicine in it which would send those who ate it so mad in 100 days that they would no longer worship their idols. I could wish that there were medicine which would have such an effect, though that, indeed, would avail but little, since it is God's grace alone that can root the love of idolatry out of men's hearts.

I have engaged the doorkeeper to do some colportage work the next month. I have twelve boxes of books which I brought with me, but as yet have had no chance of selling them.

The father of the little girl born under such sad circumstances (the mother burnt sadly the night before) seemed half inclined to-day to accede to our wish, that he would let us feed it for a fortnight or so, till the mother had recovered somewhat; but Chinese superstition and prejudice stood in the way. He feared that our landlord and the neighbours would be very angry if he brought his little child into the house before it was fully a month old. Our condensed milk has been finished some time; but I bought some of my servant, and give the man each day a quantity of it diluted, for his child.

#### PUBLIC PREACHING COMMENCED.

*February 17th.*—To-day I began what I hope will be regular preaching. I commenced in the doorway leading to the street, but that was so crammed that I had to retreat to the large hall, where I had some 200 people. I suppose when once the New Year's festivities are over, and the business fairly started, it will not be likely that I shall get so many; still I can but preach to those who come, whether there be many or few. I do really hope the address was of benefit. I find much wisdom and perseverance needed to peg away at one nail till it is fastened, and be content to drive home but one truth at a time. This, I think, is the quickest way of teaching.

*February 18th.*—Several patients were in to-day. A man who had come twice before, with a very bad knee, and to whom I had given a little money, bread, and medicine, returned to-day, and said that an uncle of his, for whom he had taken medicine a few days back, died last night, and he had no money to bury him or even to buy a coffin for him. I sent the doorkeeper with him to see if his tale were true, but he found it was false, and evidently got up to screw some money out of me.

I went afterwards to see the poor woman who had been so badly burnt. I found she was very young, only eighteen, and severely injured. Seeing she needed extra dressing, I gave it to them.

I had only twenty hearers to-day, probably owing to the very cold weather, and snow falling heavily later on. They were very attentive, and I saw they followed me closely as I dwelt on the instances of God's mighty power, wisdom, and love. I also spoke to them at some length on our duty to God, which should above everything else engage our attention. To-morrow I hope to take as my subject, "Man's Character as a Sinner, and the Nature and Consequences of Sin." I bought a gong to-day, which I intend to have beaten every day at the hour for service.

*Friday, February 20th.*—Whether my date be right or not, I do not know, for all I am sure about is the day of the week, and to keep sure of that I shall have to stick pegs in the wall if I get no almanac. The warm sun to-day soon melted what remained of the snow, and emboldened several to come for medicine; so with attending to them and preaching I have had a busy day. One of the patients rather amused me by offering to chant a long discourse on morals, for which he probably would have expected payment, but I had too much to do to listen to his song. Had sixty or seventy to listen to-day, who were very attentive, and seemed, I thought, as though God's goodness and love to them were quite a new idea. I sell very few books; I cannot see how it is to be otherwise, unless some colporteur can devote the whole of his time and energy to it. The people are so very poor that a book offered for five cash (a farthing) seems dear to them. After the preaching, not a few came for medicine. I found the beating of the gong answered pretty well, though the doorkeeper seemed a little shy in beating it—we must do something out of the way if we are to do much good, and if Satan's kingdom is to be shaken.



## Itineration in Gan-hwuy.

FROM MR. A. C. DORWARD.



THE following from Mr. Dorward shows that the Gospel message has reached the four western counties of GAN-HWUY, north of the Yang-tse-kiang. We hope that ere long the *whole* of the north of this province may be definitely worked, as some districts in the south have recently been, and that the LORD may give us more labourers for this and many other needy parts of China.



IT IS with much pleasure that I bear witness to the goodness of our God by giving you a short summary of the work in which I have lately been engaged. It is nearly a year and ten months since I arrived in this land, and although the climate is to some very trying, I have not, during that time, been laid aside for one day with sickness. But it is not only as regards preservation of health that God's goodness has been manifest. For the last eight months I have, as far as circumstances would permit, been engaged in itinerant work, and have travelled more than 3,700 *li* by foot, besides 1,700 *li* by boat, and on the whole the quietness with which the people have received me has been surprising. I may mention that in some of the districts through which I passed, foreigners are little known, and at times the people said I was the only foreigner they had ever seen, so that you will see there is very great cause to thank God for the open door He has set before us. Surely I may well say, "How kind our God is!" and like the Psalmist exclaim, "Bless the Lord, O my soul, and forget not all His benefits."

In itinerant work I have taken three journeys, all in the province of GAN-HWUY, and I will try in a few words to give you a short account of each. Leaving Gan-k'ing at the beginning of August, 1879, with Yang Ts'üen-ling as my companion, we went to Ta-tung, and from thence to Hwuy-chau Fu, *via* Kiu-hwa-shan (Hills of the Nine Glories). On these hills are many Buddhist temples which are yearly visited by thousands of idolatrous pilgrims. We spent Lord's day visiting the temples, and telling the poor priests concerning the Gospel of Jesus Christ; we also left a number of Gospel books with them. Leaving these hills we called in by the *hien* cities of Shih-tai and Tai-p'ing, and sold Gospels and books as well as spoke to the people about Jesus. After spending two or three days at Hwuy-chau Fu we went south to Wu-yuen Hien. We here sold a large number of books, and some of the people listened attentively while we preached to them. Returning to Hwuy-chau Fu, we then visited several small trading towns in a different direction; and returning again, we went to Ning-kwoh Fu, *via* Tsing-teh Hien and King-hien. Thence we proceeded overland to Ta-tung *via* Nan-ling Hien and Shun-gan. Nan-ling Hien is a narrow but long city, and as far as we could gather from inquiries which were made, this is probably the only time the place has been visited with the Gospel. From Ta-tung we went to Gan-k'ing by native boat. There I spent fully two months, during which time I took part in a good many open-air meetings, and some indoor meetings too.

On December 2nd, with Yang Ts'üen-ling again as a companion, I started on my second journey. After calling at the mission stations on the river with Mr. Pearse,

Yang Ts'üen-ling and I spent a day at Tai-p'ing Fu, and then walked over to Ning-kwoh Fu, and from thence we went eastward to Kwang-teh Chau. This is a busy place but suffered so much by the Tai-p'ing rebellion that the district was almost depopulated. The present inhabitants are chiefly immigrants from the provinces of HO-NAN, HU-PEH and CHEH-KIANG. The Roman Catholics have a large and fine establishment here. We sold a large number of books, and also spoke on the street. We next visited Kien-p'ing Hien, and crossing into KIANG-SU province, went up to Nan-kin *via* Lih-shui Hien. We spent a week in Nan-kin, and then going through Luh-hoh Hien, crossed again into GAN-HWUY province, and visited T'ien-ch'ang Hien, Lai-gan Hien, Ch'u-chau, Ts'uen-kiao Hien, and Han-shau Hien. We purposed going to Gan-k'ing overland; but on account of heavy falls of snow the roads were so unsuitable for travelling that we thought it advisable to turn down to Wu-hu, and from thence we returned to Gan-k'ing by steamer.

The third journey was shorter than the other two, and occupied scarcely three weeks. This time my teacher (Li Sien-seng) went with me as a companion.

### EXTRACTS FROM DIARY.

**LEFT GAN-K'ING** this morning (Friday, 12th March). It has been a lovely day. All nature is beginning to be clothed in the garb of spring, and we have crossed over a somewhat hilly district. We have sold a few books to-day, and a man who bought one in the inn this evening, while reading it said, "Reading this book makes me think about my own affairs, and I feel unhappy." The teacher replied, "That is true; the object of our books is to lead men to repent of their sins."

**Saturday, 13th March.**—We rest to-night (and to-morrow) outside the East gate of Ts'ien-shan Hien. Sold a number of books, and this evening Li Sien-seng had a long conversation with one or two men.

**Tuesday, 16th March.**—Reached Tai-hu Hien this forenoon. We have sold a great many books yesterday and to-day.

**Wednesday, 17th March.**—Started early. We had to cross several hills, and as the scenery was pretty, and enlivened by the early spring, I enjoyed it very much. I gave a Buddhist priest a book, and afterwards entered into conversation with him. Li Sien-seng also explained the Gospel more fully to him. May God's Spirit impress upon his heart the words that were spoken. Disposed of a good many books while coming along the road.

**Thursday, 18th March.**—Sold many books to-day, especially at a country town called Mi-to-tsi. One man showed me the four Gospels, which he had previously obtained, and he bought a copy of the Acts; a man in the same shop bought a tract. I was a little surprised to learn

that we have crossed into the HU-PEH province this evening.

*Saturday, 20th March.*—All our present journey has been through a more or less hilly district, but to-day we have crossed "Ta-ku-ling," a pass in a range of really high hills. The scenery was beautiful, and we saw some fine specimens of industry, the sides of the hills being cultivated at nearly every available spot, and covered with young crops. In many places the sides of the hills were terraced; but sometimes wheat was grown on parts so steep that one would think it almost impossible to till the land. The hills being laid out in this way, give them an appearance somewhat similar to a gentleman's pleasure grounds at home. The houses of the country people are found up to near the top of some of the hills.

*Monday, 22nd March.*—Reached Ying-shan Hien early this forenoon. Sold more books to-day than any other day during the present journey. May God use them in leading precious souls to Himself.

*Friday, 26th March.*—We reached Suh-sung Hien this morning, and sold many books on the principal streets. This is the largest of the four "Hien" cities that we have visited during this journey, and it appears to have a pretty good trade. I have seen much gambling lately, and sometimes think the Chinese have every influence that is bad, with little that is good to counteract it, so that God is quite removed from their thoughts.

*Monday, 29th March.*—In passing Shī-pai, a large trading town, we sold a good number of books to-day, and we pass the night seventy li from Gan-k'ing.

*Tuesday 30th March.*—Started early, and reached Gan-k'ing at noon.

While travelling on these journeys we are not surrounded with many earthly comforts such as we have had at home; but what a privilege it is to be permitted to give up a few of earth's luxuries for the sake of our Lord and Master. Although our food may at times be poor, and our accommodation not very comfortable, we are privileged to dispense to the perishing the "bread of life"; and we can remember Him who said, "The Son of Man hath not where to lay His head." May God through His Spirit use these efforts to cause the light of the Gospel to shine into many poor benighted souls.

*April 5th, 1880.*

#### FROM THE DIARY OF MR. HUNNEX.

*Tuesday.*—This afternoon two traders from Wu-hu paid us a visit. One of them, who, I believe, is a naturalised British subject of Chinese descent, spoke both the English and Chinese languages with fluency, but his friend, who is a native of Japan, understood very little of either of these languages, so we could not enter into much conversation with him, but we spoke of Jesus and His love to the one who understood us, and they both promised to come and take part in our Bible reading, which we hold every Wednesday evening at the North Gate.

*Wednesday.*—This afternoon, according to promise, our two visitors again came to see us, and after tea we had a very enjoyable Bible reading together, which we endeavoured to make especially applicable to them, as neither of them, it was evident, had yet learned to put their trust in Jesus. It is so sweet and pleasant, so refreshing to one's soul to be able to speak a few words for the Master, after such a long inactivity as one is forced to submit to whilst acquiring a difficult foreign language. May the Lord be pleased to use our feeble instrumentality in the conversion of these two precious souls. At nine o'clock this evening, accompanied by Yang Tsüen-ling, I went on board our boat, as I hoped to be able to spend a few days at Ci-chau Fu, returning with the evangelist to

Gan-k'ing after he had attended to the business which had been entrusted to him by Mr. Pearce.

*Thursday.*—We started at daybreak this morning, and after going about 120 li we stopped for the night at a small village called Tsing-k'i-keo. Weather fine.

*Friday.*—We arrived at Ci-chau Fu about noon to-day, but found our station there shut up, the evangelist, Hsü Sien-seng, being away at Wu-hu: we were able to get in, as he had left the keys at a neighbour's house. As the evangelist had to walk back to the boat (about five li) in the evening, I had the place all to myself. I felt rather lonely thus, being in a strange city, without knowing a single person, and knowing so little of the language, but soon found that the presence of Him who has promised never to leave nor forsake us is ample compensation for the absence of any other friend.

*Saturday.*—The evangelist arrived from the boat early this morning, and during the day I had the pleasure of meeting with three or four of the friends who are in communion with us here. I had several conversations with persons who I knew came more to see the foreigner than to hear the Gospel. Anything about foreign countries, customs, etc., they would very willingly listen to; but the one thing of greatest importance they did not seem to be so desirous of hearing about. Oh, that the Holy Spirit of God would shine in some of their dark hearts, and enlighten them so that they might understand these things, and be brought to a saving knowledge of the truth!

*Sunday.*—Hsü Sien-seng arrived this afternoon, and soon after we held a service in the chapel, Yang Sien-seng preaching for about half-an-hour, after which I read aloud, standing on the steps of the chapel, some verses out of St. John's Gospel. This soon caused a number of people to collect around me, and I spoke to them for about a quarter-of-an-hour. They listened very quietly and attentively, and I think understood most of what I said to them. Soon after the conclusion of our service, Tsüen-ling left us to go to the boat, and in the evening I again spoke in the chapel, and had a good number to listen. The place where our chapel is built is in a rather quiet part of the city, the passers-by seeming to be by no means very numerous, though I was struck by the number of women whom I saw, far more than can be seen in the street in Gan-k'ing.

*Monday.*—This day and the five following days which I spent in Ci-chau Fu the weather was very unfavourable, the rain coming down almost continuously every day. On account of this we had very few come to the chapel, but I generally managed to have a little conversation with those who did come. On Wednesday morning, after Hsü had spoken for about half-an-hour to a man, we were glad to hear him express a desire that we would pray that he might understand these things. He himself knelt down in the chapel and prayed aloud. He did not come again while I stayed at Ci-chau, but I pray that he may be eventually brought to a knowledge of the truth as it is in Jesus, and be led to put his trust in Him as his Saviour.

*Saturday.*—This evening I left Ci-chau Fu, and went on board to return to Gan-k'ing, having been very well pleased with my short stay, although I could understand but very little of what the evangelist there says, he speaking the HU-NAN dialect.

*Sunday.*—To-day being Sunday, of course we did not travel. In the evening we had a service on the boat, consisting of singing, reading, and prayer. Our two boatmen attended, and the Gospel was preached very plainly to them by the evangelist.

*Monday.*—To-day we did not start on account of the bad weather, high winds and rains prevailing. Tuesday was a similar day, but on Wednesday at daybreak we



started, and reached a place about 110 *li* from Cī-chau Fu, and 30 *li* from Gan-k'ing. Here we anchored for the night. There was a great deal of bustle and excitement going on, owing to the arrival of several boats filled with students who were coming to Gan-k'ing to take part in the competitive examinations which are now being held there. They soon saw by the characters on our flag who we were, and a good number of them came and listened to us as we read the fifth and sixth chapters of St. John's Gospel, after which one of them inquired what was the meaning of what they had heard. We lent them a Testament, and they returned to their own boat, which was next to ours, and one of them read several portions aloud whilst the others listened. Afterwards they returned to our boat, and listened for over an hour as the evangelist explained the Gospel to them. For some time they seemed to be under the impression that we were Roman Catholics, but we soon undeceived them on this point. They listened very attentively, and asked many questions, after which they went back to their own boat, and I could hear that what they had heard from us was the subject-matter of their conversation far into the night. Several of them promised to come and see us in Gan-k'ing. We pray they may, and also that God may bless the word which has thus been spoken to them.

*Thursday.*—We reached Gan-k'ing about eleven this morning.

## Si-chuen Province.

### FROM THE DIARY OF MR. J. H. RILEY.

**L**AST FRIDAY or Saturday morning (October 25th), a man who had not been in the habit of meeting with us, came to the service. One who regularly comes knew him, and I understood that he had invited him to come. At the close he stayed, and had a little conversation, and though he seemed very ready to assent to the truth, and to admit the folly of worshipping any but the true God, I thought there was such a degree of lightness about it all, that I concluded he did not properly realise the importance of the matter. On Sunday morning, we read Luke xiv. 16-35, and I spoke of the necessity of giving up all for Christ, and of esteeming and loving Christ above all besides, when I was struck with the man's evident thoughtfulness and seriousness, but supposed it was probably because he perceived that more was required of him than he had anticipated; and I feared he might go away sorrowful like the ruler, who said, "Good Master, what shall I do to inherit eternal life?" and that I might not see him any more. I am glad to say, however, that he continued to come, and this morning he gave me three idols which he used to worship, but which he now knows to be false, and useless. He says he heard the Gospel here from Mr. Parker in the beginning of the year, and since then he has been travelling in Kwei-chau and Yun-nan.

*November 9th.*—It seems to be almost impossible to teach a Chinaman the first truth taught in the Assembly's Catechism, for they are so exceedingly materialistic and earthly-minded, that what is there said to be the chief and highest end of man, is regarded by them as if it were of the least importance. The man who gave me the idols ten days ago has turned out to be one who desired to unite himself with us in order to get employment. I asked a native Christian to speak to him, that I might get to know more of his spiritual condition, and that he might gain a clearer

knowledge of the truth. The Christian found that he was out of employment, and had an idea that if he professed to be a Christian, we should find him something to do. When his mistake was pointed out, he expressed his surprise, and intimated that if it was so no one would join us. It was explained to him that the foreigners were not benefited by his believing, but that all the benefit would fall upon himself, and that the advantage was not temporal, but spiritual. What may be the result time only will show. May he be led by the Holy Spirit to see that it is his duty and his privilege to accept Christ as his Saviour and Lord.

A man and his son, natives of this province, who have been living at Canton, and were there led to embrace the Gospel and join the Presbyterian Church, having returned to Si-chuen, found their way here to-day. They had a letter of commendation from Dr. Hopper, the Presbyterian missionary at Canton. It seems they have both been Christians for some time, and the son has had three years training in a Christian school. He has a good knowledge of the Scriptures, and seems to be a nice, earnest fellow. I have engaged him to assist me in making known the Gospel, and trust his coming here will prove a blessing to many souls.

*November 11th.*—Went out to-day with Mr. Yuen, my new native helper, and visited some of the tea-shops in the city, where we sold some gospels and tracts, and met with a good number of men who listened to the Gospel.

*November 12th.*—Mr. Yuen had a long conversation this morning with the man who recently gave me the idols. The man seems interested in the Gospel, and I pray that he may have a practical knowledge of it, and that he may not be content with merely giving up his wooden idols, but may have grace to love and serve the living God.

*November 13th.*—I went out this morning with Mr. Yuen, preached and sold a few books and tracts in the city. After evening worship, Ni Ko told me he had met with a little beggar-boy on the street, whose father and mother were dead. Ni Ko said he would very likely become a thief if left to himself, and so he asked me if he might bring him here, and support him with part of his own salary. I told him he might bring him in, and when I had seen him I would say whether he might live here. In a short time he returned, bringing a lad eleven years old, almost naked. He had found him sleeping on the street with two others—one older, and one younger than himself. The lad told us that his father, mother, and elder brother were all dead, and he was left alone in the world. Ni Ko wished to keep him here for a time, and then take him into the Lolo country, and sell him. I told him he might support him if he would, but I could not consent to his taking him into the Lolo country. Ni Ko was very much disappointed, and tried hard to get my permission, and when he found that he could not do so, he refused to do anything for him. We then decided to maintain him.

### FROM MR. SAMUEL CLARKE.

**M**R. MOLLMAN (of the British and Foreign Bible Society) and myself returned on the 25th of November from a journey to Chen-tu Fu, the capital of this province. This journey was in every respect a most successful one: all the books were sold, and a great deal of preaching was done. The people, on the whole, received us well; and if at first they were rather shy of us, we always managed to part with them as friends. We left Chung-k'ing on October 6th, and travelled as far as Chien-chau, not by the great highway, but by more unfrequented roads, passing Pi-shan Hien, Tung-hang Hien, Ta-chu Hien, Ngan-po Hien, and Lo-chih Hien. From all we could learn, we were the first foreigners seen

on that road or in the above-mentioned cities. Along the road there are market-towns about every twenty li, and these every market-day are crammed with buyers and sellers from the surrounding country. The markets seem to be held every other day, for at every other place we passed a market was being held, and if, when we arrived in the evening at a place where there had not been a market that day, there was almost sure to be one the day following.

During the whole of the journey our health was excellent. The Lord so watched over us that our labour was a pleasure—indeed, I enjoyed it so much that I would much rather be travelling on the road than studying in my room. Upon our return to Chung-k'ing, we found

Brother Riley well, and the blessing of the Lord resting upon the work here. At morning and evening prayers the guest-hall is crowded with those who come to hear the Gospel. I was glad to find that during my absence Brother Riley had secured a most efficient native helper; but as you have already been informed of it, I need only say that we and two other brethren, who are staying with us, are quite satisfied with him. We have further decided to engage, for 4,000 *cash* per month, the father of our helper to go out into the adjacent country to preach and sell books. We think the time has arrived for more aggressive work in this province, and pray that the blessing of God may rest on these our endeavours to further make known the Gospel.

## Woman's Work in Hu-nan.

*(Extracts from a letter written by Miss Kidd, from Kwei-yang Fu.)*

**I**T is with no ordinary feelings of thankfulness that we print the following letter. It records the safe journey of Miss Kidd and Mrs. W. McCarthy to Kwei-yang Fu, the most remote of the stations hitherto opened in China. The journey occupied two months and three days from Han-kow, the nearest European settlement. Not only is the journey a long one, but our friends have in the course of it traversed the whole breadth of HU-NAN, perhaps the province of the eighteen in which the *anti-foreign* feeling runs strongest. English consular officials and missionaries of our own and other societies have met with difficulties in this province; but unmistakably in answer to prayer, God has vouchsafed to our friends a journey of the nature described below. Surely it is no vain thing to wait upon the Lord.

We look upon the presence of Christian women in these remote provinces as a matter of great importance. One of the difficulties of our work in China is, that our motives are so misunderstood and misrepresented by the Chinese; and nothing, in our opinion, will so soon remove this suspicion as the work of Christian ladies, who will at least convince them that the intentions of missionaries are peaceful. Who is willing, constrained by the love of Christ, to sacrifice a comfortable home in England for this work?

**W**E LEFT Wu-ch'ang on the 19th of February with these words ringing in our ears, "You have only the great God to take care of you!" and truly we have not put our trust in Him in vain. We soon made our boat very comfortable. It had five little rooms in it, and they were really very nice. The head boatman was a Christian, and during all the voyage he was ready with a word for the Lord Jesus. His wife was on board, and became very much attached to us. She is a native of this province, KWEI-CHAU, and she said that in a few years our woman would be wanting to go home, and she would come and live with us. Sometimes when we went ashore to see the women she would come with us, and repeat to them a couple of hymns we had taught her.

All the way along, except at the large cities, Mrs. McCarthy and I have been able either to go on shore and visit the women ourselves, or to invite them on board our boat to see us.

I do like these HU-NAN women so much. They have been very kind, most willing to receive us, and ready to listen to what we have to say. The HU-NAN women do not seem nearly so frivolous as those of the HU-PEH province. Our hair and uncramped feet passed almost unnoticed; the colour of our skin seemed to strike them the most; and when they put their hands alongside

of ours, they laughed most heartily at the difference. It was a great boon having our native sister with us. Of course as the women had never seen foreigners before they were a little afraid at first; but she would speak to them, and tell them all about us, and what we had come to do, and soon they would draw near, take us by the hand and invite us to their homes. Once indoors, we would soon be surrounded by quite a crowd of them.

An incident at one of the villages amused me very much. We had anchored for the night, and some women invited us to go ashore. Mrs. McCarthy had toothache, so I went alone. A woman about half my size, with a baby in her arms, took hold of one of my hands, and a girl of about fifteen took the other and led me along the street, telling me not to be afraid, *they* would take care of me! At the house such a number came to see me, and some of them seemed to understand the Gospel very well. The same woman with her baby led me back to the boat. May the Lord bless her, kind soul!

We enjoyed our Sundays thoroughly. We always rested on that day, and we *always* had opportunities of work given us. In the morning we had worship with our own people, and afterwards Mr. Baller and Mr. Trench went ashore to preach on the streets and we to visit the women. In the evening Mr. Baller had a Gospel service for the crew; most of them came and seemed very inte-



rested. At one place especially, called Hsin-chi-k'eo, we had a happy Sunday. We were asked into three different houses; and in each of them we had quite a congregation of women who came in from the houses all round about to see us. After I told them as much as I could of the Gospel, we sang to them to show them in what manner we praised our God. They were very much delighted with our singing; indeed at another place where Mrs. McCarthy sang some hymns, some women brought eight children down to the boat that we might teach them to sing too.

At a few places the women asked why we did not stop there, and instruct them, instead of going on to KWEI-CHAU, they would be so willing to hear. We know there is a day coming when all shall know the Lord; and we do pray earnestly that that time may soon come.

In passing through HU-NAN we were much struck with the well-to-do appearance of the people and their houses; so different from KWEI-CHAU, where poverty and devastation reign. We saw such beautiful scenery; mountains, valleys, water, everything charmed the eye; except that on the top of almost every high hill there were temples, and under the groves of trees idolatrous shrines.

We had to pass a great many dangerous rapids on the way up; and nearly every day our boat sprung a fresh leak; however, notwithstanding our perils were many, God took us in safety through them all, and here we are to praise Him.

On Tuesday the 13th of April, nearly two months after we left Wu-ch'ang, we came to the end of the water journey; and chairs and coolies having been engaged, we started for Kwei-yang Fu by road. We had rather dreaded the overland journey, but our fears were groundless. The travelling was most enjoyable, and our resting-places were not at all uncomfortable; we had everything we could wish. We often said we had no idea it could have been so pleasant as this. In crossing the high mountains the air was delightfully bracing, and the views were so lovely that we were quite charmed with them. When we got to the inns where we were to stay for the night, the landlady would come in to see us, and we invited her, after we had had tea, to bring her friends that they might hear the Gospel. At some places we had our room filled several times with different visitors; we were pleased to see how anxious they were to hear. I greatly enjoy speaking to them, though my words are but few; for we know that God can and does by His Holy Spirit bless the feeblest words spoken in His name.

At one place a Buddhist priestess wished very much to come off with us and learn our religion, as her own did not satisfy her. I said she had better follow us, we should be pleased and ready to teach her if she would come to us after we were settled. Her servant told us that she supported a temple herself.

After nine days of road journey we reached our destination and were heartily welcomed by Mr. and Mrs. Geo. Clarke. Mr. Clarke has taken a very nice house for us, with a large piece of ground attached. The rent is only four ounces of silver a month (about £1), and the whole could be bought for less than £200. We have been out of doors once since our arrival, and the people were quite quiet. Mrs. Clarke has been out several times, and the people took comparatively little notice of her. We do earnestly hope that God will give us favour in their eyes, and that many in this town will be brought to Himself. Every day since our arrival we have had visitors. I am very glad to find they can understand me. I like what I have seen of the KWEI-CHAU women. We know you will pray for us in this, the beginning of our work, that we may have all needed grace to do only that which our Heavenly Father would have us do.

## T'ai-yuen, Shan-si Province.

### WORK AMONG THE WOMEN.

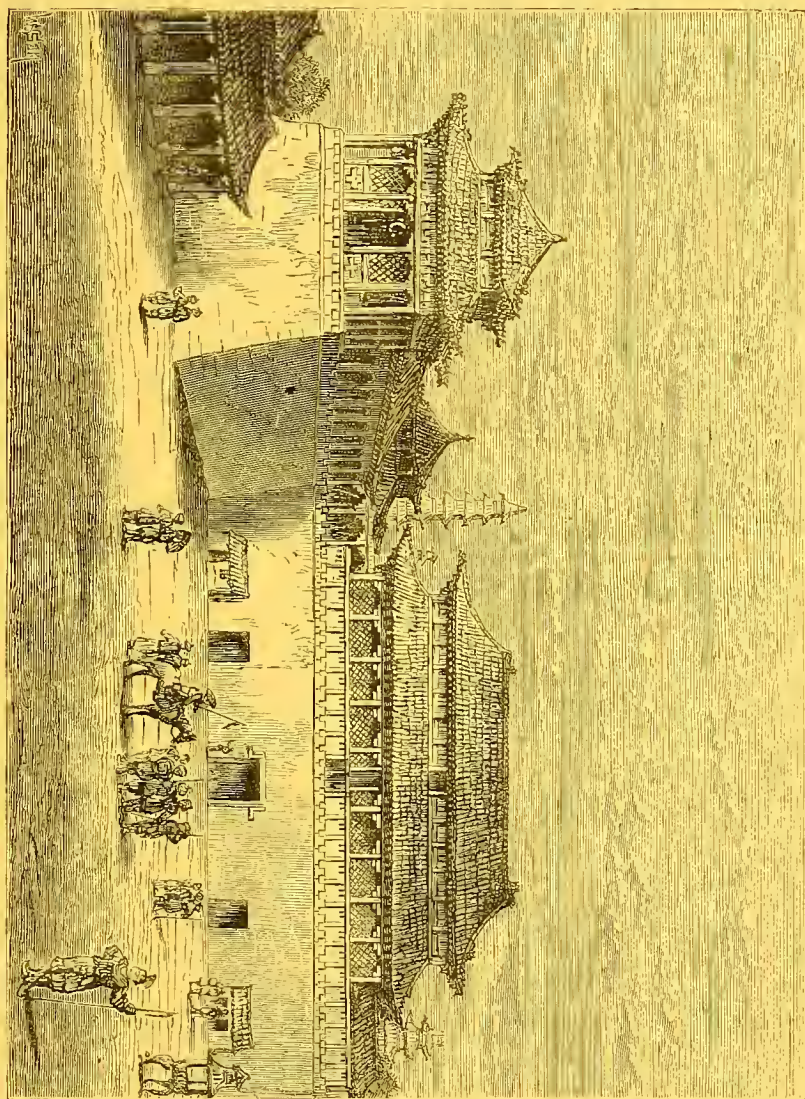
FROM MISS CRICKMAY.

**M**UST AT the close of our weekly meeting on the last Wednesday in March, and as we were dispersing to our homes, the messenger appeared with two big bags of letters and papers. You can understand our delight, more especially as it was the first mail after the opening of the river, and we had for several months past been having rather meagre supplies at long intervals. Like all other earthly delights, however, it was not an unmixed one, for there were tidings to sadden as well as to gladden. It is a good thing that our joys are thus balanced, is it not? It helps us to cling the more closely to Him whom we want to know more and more as our *exceeding* joy.

"The work is going on quietly, but, I believe, surely. Our hearts have been much drawn out in prayerful longing for the ingathering of some women, and especially for manifest blessing throughout our whole household; and I believe the answer to our prayers and the prayers of many others is being worked out by the blessed Spirit. Many doors are being opened among the more well-to-do folk. I wish so much I could get together a weekly meeting for this class, but to the present have not found it practicable. I still have my Tuesday afternoon meetings; there are not more than two or three who come regularly, but I believe the Lord has been present to bless us. Our Sunday service for women varies a good deal as to numbers. I am usually out on Sunday afternoons at a house close by where the neighbours come in to a service. I see after the clothes for Mr. Drake's forty or more boys, which still provides work for several needlewomen; out of the house our days are very busy ones: a good deal more might be done among the women if only we had the time; as it is, one very frequently comes to the end of one's strength, feeling that a great deal must go. We do need to pray for more labourers; I feel that if only two or three native women could be converted and *filled with the Spirit*, it would be an inestimable blessing to have them to witness with us to the blessed experience of trusting Jesus as our Saviour, and following Him as our Lord. We are praying and working with this end in view, feebly indeed but sincerely, and the Lord does give us now and again very sweetly to realize that He is giving us power for Him.

## Mun-chau.

**M**RS. STOTT, writing on the 16th June, says:—"We are both in the best of health and spirits. Mr. and Mrs. Douthwaite joined us three weeks ago. They are intending to settle here if the place should suit Mr. Douthwaite's health. They are still with us, as their own house is not yet ready for them. Mrs. Douthwaite has promised to help in the school, and thus leave me more time for work among the women. It is so nice to get one that is willing to do just the work that is needed. Mrs. Douthwaite can do the school work better than I could, while it would take another some time to get the same influence among the women that I have already obtained. We expected Mr. Taylor by this steamer, but he has not come. We hear that he has started for Hang-chau instead.



THE EMPEROR'S PALACE AT PEKIN.



# Abiding in Christ.

NOTES OF AN ADDRESS BY THE EDITOR.

“ABIDE IN ME AND I IN YOU” (*John xv. 4*).



WE NEED not enlarge on the importance of abiding in CHRIST. The Word of GOD shows clearly that abiding is the condition of fruitfulness, of bearing *much* fruit, and fruit which shall *remain* (unlike that blown from the tree ere it ripen and come to perfection). Further, that when so abiding in Christ, and having His word abiding in us, our prayers are *all* answered, and our walk is in the light, and in accordance with GOD's holy will. If we do *not* abide in Him, it is not that we bear less fruit or inferior fruit, but apart from Him we can do *nothing*. It is either *fruit*—good, much, and abiding, in which GOD is greatly glorified and man greatly benefited—or, no *fruit* at all, nothing but mere *works*. The distinction between fruit and works is important. Works do not show the *character* of the worker, but only his *skill*: a bad man may make a good chair. Works, again, may be good and useful, but do not propagate themselves. Fruit, on the contrary, reveals the character of the fruit-bearer, and has its seed in itself—is reproductive.

Let us therefore proceed to consider:—

I. WHAT IS THE MEANING OF THE WORDS, “ABIDE IN ME AND I IN YOU.”

II. HOW, PRACTICALLY, SO TO ABIDE.

And may GOD graciously help us in meditating on this important topic; for apart from the illumination of the HOLY GHOST we shall dwell upon it in vain. Let us then stop to grasp by faith the promise, “They shall be all taught of GOD.”

I. *What is the meaning of the words, “Abide in Me and I in you”?*

1. The LORD JESUS says, “*I am the true Vine,*” and in these words gives us the key to the whole subject of fruit-bearing. The two words, “*I AM,*” are the key to this chapter: the key to the whole life of godliness and practical holiness. Would GOD deliver Israel from Egypt? “*I AM*” is the name whereby He will be known. Would CHRIST deliver us from the bondage of sin? He also claims this title—“*Before Abraham was I AM.*” Here He opens the subject in a way which we may paraphrase thus—Now, as to fruitfulness, the question is not what *you* are, nor what *you* can do. “*I AM the true Vine*”; and further, the cultivation, on which so much depends, is in unerring hands—“*My Father is the Husbandman.*” He turns our thoughts away from self altogether, and practically says, “Believe in GOD, believe also in ME.”

2. “*I am the Vine.*” Not any *part* of the vine, but the *whole* vine. The root is not the vine, nor is the stem, nor the branches. The vine is the *whole* tree—root, trunk, branches, twigs, leaves, flowers, fruit, all are included. Some of us, failing to see this, have read the passage as though it were written, “*I am the Root: ye are the branches*”; and we have said, “*Ah! there is fatness enough in the Root, but how am I to get the rich sap into my poor, puny branch? There is abundance of fine gold in the LORD JESUS, but how shall I get it from Him to replenish my empty purse?*” Now these words, “*I am the Vine: ye are the branches,*” show all this to be quite mistaken. The branch gets nothing *out* of the vine, it enjoys all *in* the vine. So we are *in* Christ; are, indeed, His fruit-bearing members.

3. The little word “*in*” requires more than a passing notice. It is not used in the sense of *within*, as when the less is contained within the greater. In this sense we might say we are *in* this house; but the house is not in us. As used in our text, *in* implies *union with*, vital connection with, identification of life with its object. The branch is vitally and organically one with the vine, and so is *in* the vine—as the hand, or eye, or ear, is a member *in* the body. We are benefited by the atonement and righteousness of Christ, as imputed to us: as life, and freedom, and power; but more than this, we are made one with Him, that we may enjoy the blessings of salvation. —“*In whom ye have redemption through His blood,*” etc. Let us ever remember that our union with Christ—more real, more close, than even that of the bride with the bridegroom—has made us “*members of His body, of His flesh, and of His bones.*”

4. Let us take special notice of the word “*abide.*” Sometimes it is rendered “*continue,*” as in verse 9; sometimes “*remain,*” as in verse 16; at others “*tarry,*” “*dwell,*” etc. The idea it conveys is of rest, rather than of labour or motion; of enjoyment of already attained position, and not of seeking, striving, journeying. We who *are here*, may remain, tarry, continue, dwell *here*; but before an exhortation to continue or abide in a place or state can be appropriate, we must first *be* in it.

5. The words, then, “*Abide in Me and I in you,*” presuppose a vital union as already existing between ourselves and the LORD JESUS, and exhort us to *live* in the power and enjoyment of this union. Some have separated the clauses; but while it is easy to apply the imperative verb to the first “*Abide in Me,*” it is not so easy to apply it to the second; hence many paraphrases have been attempted. Some have translated it, “*If ye abide in Me, I will abide in you;*” but, thank GOD, this is as contrary to His Word as it is critically indefensible. The promises are unconditional—“*I will never leave thee*”; “*Lo, I am with you always.*” There is no *if* about this question.

How, then, are we to understand this expression? The explanation is not difficult: the clauses must *not* be separated. The twofold expression indicates a mutual indwelling. Our LORD says, as it were—You are in ME, as the branch is in the vine: I am in you, as the life pervading the whole vine is in the branch. Recognize both these precious truths, not *sometimes*, but at *all times*. Live them, *dwell* in them, *abide* in the assurance of their truth.

Having thus looked into the meaning of the words, we are prepared to consider the important question—

II. HOW, PRACTICALLY, TO ABIDE IN CHRIST.

There is only one way in which this can possibly be done—*by faith*. We are saved by faith, and we live by faith. Christ must dwell in our hearts by faith. The Jews were cut off because of unbelief, and we stand by faith. But we must not be *occupied* about *our faith*, but about the *object* of faith. Not with the laws of optics, nor with the power or construction of the eye must we be occupied, if we would enjoy a beautiful landscape; we must look at it and feast upon it. Imagine a traveller rapidly passing through lovely scenery. A superb view opens before those who are watching; a few moments and the glimpse will

be passed. "Look! look!" they cry to a companion. "See these glorious hills!" Would any one reply, "I have not studied the anatomy of the eye, I do not know how the focussing is to be done? or, often as I have *heard* of hills, I have never *seen* them." Would he not rather forget all about his eyes, and leaving all questions as to past experience, look out and enjoy the prospect? So we, to abide in CHRIST, must not be looking inward and considering the nature and extent of our faith, but must look out, and be occupied with the Promiser and with His promises. Let us—

1. *Accept by faith the statements of Scripture on the subject of abiding in all their fullness.* CHRIST not only uses the present tense in saying, "*I am* the Vine," but also uses the same tense in "*Ye are* the branches." His word to us here is not, *Seek* for a higher Christian life, *Strive* for some coveted attainment, which falls to the lot of few, but, Count on what *I am*, and what *is now* your relation to ME, and just *live on* in the joy of it.

In John vi. our LORD says, "Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you" (v. 53): from which we learn that eating the flesh and drinking the blood are figures referring to the appropriating faith (common to all the people of God) which receives\* CHRIST and makes us one with Him, and not to any exceptional grace to be enjoyed only by the few. Using these same figures, however, in the 56th verse, our SAVIOUR goes on to the subject of *abiding*, and says, "He that eateth My flesh, and drinketh My blood, *dwell*eth (abideth) in Me and I in him."

These words give no warrant for the mistake some of us have made, of confounding eating with abiding. Eating is a voluntary act; we come to the table, we partake of the food by voluntary efforts; and, further, we take our food regularly, yet we are not always eating. *While* eating we enjoy our food; but the food abides in us *after* our consciousness of its presence has ceased. And when it is digested and has become part of our body, we may be said to be dwelling in it, the body being the tent in which we dwell. So we, who feed on Christ, are not abiding in Him and He in us merely when we direct our thoughts towards Him, feed on Him by faith, enjoy special communion with Him, but *all day long and all night long*; as much so when we are unconscious of His special presence as when conscious of it. For it is not written "*To eat is to abide*"; nor yet, "*While* you are eating you are abiding"; but, "He who can and does eat My flesh, and drink My blood, *is dwelling, abiding, in Me and I in him.*"

But are we who are conscious that we do often sit down "under His shadow with great delight," and find "His food sweet to our taste"—that we can and do daily feed on Him; are we accepting by faith the truth that we *are* abiding in Him and He in us? or are we in unbelief rejecting this the testimony of the faithful and true Witness, and saying, Oh! that I knew *how* to abide? How much we lose through ignorance and unbelief!

Some, however, may say, "I am conscious of feeding on Christ, but I do not find the fruits of abiding. I fall into sin; my prayers are not *all* answered; I do not bring forth *much* fruit." This undoubtedly will be true if we have failed to understand what abiding is; if we have not known and recognized ourselves as abiding, and have not *claimed by faith* the fulfilment of GOD's promises respecting those who do abide. GOD gave Canaan to Israel by promise, yet they had to obtain the promise. Wherever they set down their foot, wherever they drove out their foes, claim-

ing fearlessly their possession, they obtained it. So shall we: we too by faith may obtain promises. Let us now do this, and expect to find them fulfilled to us, and we shall not be put to shame: according to our faith it shall be done unto us.

2. *Do not, however, go beyond the Word.* Some have done this, and have in consequence involved themselves in great sorrow and darkness; their own faith and that of others has been greatly shaken. We are nowhere taught in the Word of GOD that abiding in CHRIST implies sinlessness. On the contrary, it is said that, "If we walk in the light as He is in the light, we have fellowship one with another, and the blood of JESUS CHRIST His Son cleanseth (*is* cleansing) us from all sin." Its action is present, ever present, because there is need, constant need, that sinful creatures should be cleansed. Our highest, holiest services need cleansing. The sinful heart is kept from overt acts of sinning, but it is sinful still. And if we say or think that we have no sin, we deceive ourselves, and GOD will soon let us find out our mistake, unless we are blind indeed.

3. *On the other hand, if abiding is not sinlessness, neither is it compatible with indulgence in any known sin.* "Whosoever abideth in Him sinneth not." "These things write I unto you that ye sin not." Formerly we were in bondage to sin, could not but sin. Now we are set free from sin's dominion, and may and should yield ourselves wholly to CHRIST, and bring forth fruit to Him alone. Let us then reckon ourselves "to be dead indeed unto sin, but alive unto GOD, *in* (Gk.) JESUS CHRIST our LORD;" "Knowing this, that our old man was crucified with Him, in order that the body of sin might be made unfruitful, that we should be no longer slaves to sin" (Gk.).

In conclusion. Our *union* with CHRIST is a precious truth about which we cannot be too fully informed and convinced. It is a *fact*, not a *feeling*. A man is as much one with his wife when asleep as when awake, when abroad as when at home. Consciousness and enjoyment may spring from it, but neither constitute it nor contribute towards it: it is independent of both. Further, our union with Christ is twofold. First, He is in us, is our very life,\* is our eternal life.† And again, We also are in Him; branches of the vine, members of His body. A similar and twofold union existed between CHRIST and the FATHER, see John xiv. "Believest thou not that I am in the FATHER, and the FATHER in Me? The words that I speak unto you I speak not of Myself: but the FATHER that dwelleth in Me, He doeth the works." If we pour a glass of wine into a glass of water, and mix them, the water will be in the wine and the wine in the water. So in like manner all that we do, while our own acts, should be manifestations of the indwelling Saviour. The fruit we bear should be the fruit of the vine—fruit of the Spirit, and not works of the flesh. But *union* is not identical with *abiding*: union is uninterrupted, but abiding may be interrupted. If abiding be interrupted, sin follows, and communion is hindered or ceases. Confession brings cleansing and restoration; the look to JESUS restores the abiding, and its fruits are again found to the glory of GOD. From the consciousness of *union* springs the power to *abide*. Let us then—not *seek*, not *wait*, not *pursue*—but now *accept by faith* the Saviour's word—"Ye are the branches." I have spoken unto you—already *in* the Vine—continue, "Abide in ME and I in you." Amen, and amen.

\* See John i. 12. "As many as *received* Him, to them gave He power to become the sons of GOD, even to them that believe on His name."

\* "He that hath the Son hath *life*, and he that hath not the Son of God hath not life."

† "We show unto you that *eternal life*, which was with the Father, and was manifested unto us."



## Bible Colportage in Manchuria.

FROM THE DIARY OF MR. JAMES CAMERON.



**DECEMBER 25th.**—Spent the whole of the day on the street but only sold about ninety gospels. The majority of the people were chiefly from Shan-tung, who have been accustomed to receive books for nothing and are therefore unwilling to buy. This place (Pi-ts'i-wa) is said to contain 2,000 families.

**Friday, 26th.**—Sold some books and preached a little to a large crowd. On leaving, the road was bad, so we did not travel fast. We reached Wan-kia-tien, having only travelled about thirty *li*.

**December 27th and 28th** were spent in the little inn we put up at on Friday night, as another storm of snow set in that night, and continued all Saturday and Sunday. We were in a miserable place, but thankful to be under a roof. We spoke a little to the few lodgers and also to the innkeeper and his friends. It was difficult to get food for the animals, and our own was not too abundant or good although we paid well for it. The storm, and the bad account of the country to the east led Mr. Pigott and me to decide to part for a time. I took a mule to carry my bed and a sufficient supply of books. There was a shipwrecked sailor in the inn who was going eastward but had no cash, so he was glad to accompany me and lead my mule.

**Monday, 29th.**—Soon after daylight I started and walked seventy *li* to Lin-kia-tien, where we fared poorly. Everything was dear. I sold some books and spoke to the lodgers, as I had done at noon in the inn where we had stopped for the midday meal.

**Tuesday, 30th.**—Started about daybreak, and after travelling twenty *li*, breakfasted in a small inn, where I sold a few books.

About dark I arrived at Chuan-ho, which is nicely situated in a sort of plain, and although inland has about 1,800 families or so, and a fair trade. The port is some distance off. The crops in all the low grounds towards the east are said to have been destroyed by the floods and wind.

**Wednesday, 31st.**—Spent the whole day on the street, and sold a good many books. The people are chiefly from Teng-chau Fu, Shan-tung. Also spoke a little. The military official called. I returned the call and had a nice talk with him.

**January 1st, 1880.**—Early in the afternoon arrived at Ch'eng-tui-tsi, a good sized village. I spent the afternoon on the street, but with poor success. I was a little discouraged until I retired to the inn and thought over the text my Father had given me on the road for the New Year; it is Deut. xxxiii. 27, "The eternal God is thy refuge, and underneath are the everlasting arms." What a refuge the Christian has; a refuge that is not only impenetrable, but ever near; and one that comes more than half way to meet the poor refugee who is apt to faint when overtaken by the storm. And then to know that the everlasting arms are underneath. Oh, that I, babe-like, were satisfied to lie and gaze up into that face of love! How safe, even when far away from friends and home! A perfect, eternal refuge ever near, and the arms of a most tender and loving parent underneath His poor weak child. I felt quite happy, although alone as far as human companionship, etc., were concerned, and yet not alone, for the best of parents and companions was near.

**Friday, January 2nd.**—Did not start until daylight, as

they informed me the road was bad, chiefly because we had a river to cross which was tidal, and so the ice was not safe. But we got over without any trouble. Saw Ta-ku-shan early but did not arrive there till it was nearly dark, although the distance was about seventy *li*.

**January 3rd and 4th.**—On the street preaching and selling books. Sold over 200 gospels. The inhabitants are chiefly from Shan-tung, where, they told me, they could get as many books as they liked without giving a cash for them. They chaffed me much for taking money. The population was said to be about 2,500 families.

On leaving Mr. Pigott I did not expect to go further eastward than Ta-ku-shan; but hearing there was a city on the so-called neutral ground, 180 *li* to the east, and as the officials said there was no obstruction, I determined to attempt reaching it.

**Monday, January 5th.**—Long before daylight we were on our way. About ten *li* from the city we crossed the river, over the ice, of course, and traversed ten more before the sun was up. The country was both hilly and level. In some places I saw many long stacks of peat, which put me much in mind of some parts of the northern shires of Scotland. For a time I failed to discover from whence they were dug, the peat beds being so shallow as compared with those at home. The peat seemed to be good, and is said to burn very well. Population smaller than before. Walked ninety *li* and put up at a small inn where some came in to make inquiries about me. Sold a few books by the way.

### AT THE COREAN FRONTIER.

**Tuesday, 6th.**—Did not proceed far in the moonlight this morning, only about five *li* or so. Crossed early the supposed barrier, distant about eighty *li* from the city of Gan-tung Hien. The population very sparse. It is said that only ten years ago no Chinaman was allowed to enter, much less occupy, that part of the country. About that time there had been some trouble between the Koreans and the Chinese; the weakest, of course, had to go to the wall, so they were driven across the river which has been the boundary since. We did not reach the city until after dark, and then found it difficult to get inn accommodation. We had to be satisfied with a miserable place, as the best inns were occupied by the literary graduates, who were assembled for the first examination since the founding of the city five years ago.

**January 7th and 8th.**—Spent both days in selling books, etc., and met with fair success seeing the place was not large—some say about 1,000 families; but it is likely to grow. On the latter day I went to see a band of

### COREAN FISHERS,

who were at work on the river. I gave them a few gospels and tracts. Had it not been for some Chinamen coming up, I am certain they would have asked me up to their houses. Although the shore was but a few yards off I did not go to it, as I promised Mr. Allen, our consul, that I would not attempt to enter Corea. The people are different in dress, language, etc., from the Chinese. At present the river is frozen, so they break holes in the ice, and let down their nets. I saw both men and women employed there. Some of them could write Chinese characters freely, for they used that method in questioning me. They

are an interesting people. I trust Mr. Ross will soon be able to enter or freely discourse with them, etc.

*Friday, January 9th.*—Left Gan-tung Hien this morning about daybreak, and in a north-west direction. By the roadside saw a Korean inn and entered it. The inmates received me well, and requested me to take the best place on their k'ang. They offered to take me into their country if I again returned. I left them a book or two and hurried off. Population still sparse but better than on the road on which we entered. Midway met our old carter, who returned with us to the Korean gate, which we reached about dusk.

*Saturday, 10th.*—Started early and reached the city in a few hours as it was but thirty *li* off. Spent the day on the street in the sale of books. Soldiers escorted us, as the officials feared the people might annoy me.

*Sunday, 11th,* was spent in preaching, etc.

#### FAIR AT THE COREAN GATE.

*Monday, 12th.*—Got my old carter to go with me to the Korean gate to-day as it was the first day of the fair, and the gate was to be declared open. We walked over 30 *li* by sunrise, and for a time could get no inn to rest in, all being filled with people awaiting the arrival of the Koreans for trading purposes. After breakfast and a rest, went out and sold a good number of books. There were but few Koreans until afternoon. Sold about 100 gospels, but only two to Koreans, who were anxious to get them, but said they had no money. I was taken to see one of the officials, who examined my books, and thanked me heartily

for the few I left him. Many persons listened to me on the street though the place is very small. Saw some Korean carts come in laden with paper, and drawn by one ox each. No harness seems to be used, as the shafts have a cross piece in front which rests on the animal's neck, and so the cart is pulled along. Their oxen are very fine, but their ponies very small. It was about dusk when we prepared to return, and so did not get back until late.

#### JOURNEY TO MOUKDEN.

*Tuesday, 12th.*—Expected to get off to-day, but failed to do so. I spent the day in selling books, but with little success. Settled with our old carter to accompany me, and let the sailor depart. By night the carter began to talk as if he could not get off early next morning, so I told him I must go, and could do without him.

*Wednesday, 13th.*—Left early, and alone. Walked twenty-five *li* after sunset, doing in all 100 *li* or so. In the afternoon crossed a hill called Ta-kao-ling, which I found to be only some 800 feet high, *i.e.*, where the road crosses it. The descent was difficult, and the snow in places was cut through over seven feet deep.

*Friday, 15th.*—Had another hard day's walk. Sold a few books. Hoped to reach Liao-yang, but came short of it twenty *li*.

*Saturday, 16th.*—Passed Liao-yang before daybreak, but did not stop, as I knew Mr. Pigott would do so. After a long walk through a well-peopled district on a level road I reached a village near Moukden, where I spent the night, and after an early walk reached Moukden. I was glad to meet Mr. Pigott again.

## The Chinese Opium Traffic.

### REPORT OF THE FOO-CHOW MEDICAL MISSIONARY HOSPITAL.

(Reprinted from the "Shanghai Courier.")



**M**E HAVE received the report of the Foo-chow Medical Missionary Hospital, and of the Opium Asylum, both institutions being under the care of Dr. D. W. Osgood.

#### REPORT OF THE OPIUM ASYLUM.

Since the publication of the last hospital report, the Opium Asylum has been conducted as a separate establishment, and has been self-supporting. The number of patients treated has been five hundred and forty-four; of these twenty-four absconded, and the remainder were cured.

The plan of treatment consists in the total discontinuance of opium in any form, from the time of entering the Asylum; and in administering hydrate of chloral and bromide of potassium for the first three or four days as required. A pill, consisting of extract of belladonna, gentian, valerian, quinine, and ginger, is given morning and evening. In addition to the above, various complications have to be met as they occur, such as diarrhoea and vomiting. In some cases stimulants are required; and in all, good food that is easily digested should be taken every three or four hours in small quantities.

In all, over 1,100 cases have been treated. As a majority of these cases have come under my personal supervision day after day, I hope that I shall not be accused

of egotism, or cant, when I write that in my opinion the use of opium is an unmitigated curse. It is true that the rich Chinaman, who is well clothed and has good food, suffers less than the coolie who is obliged to diminish his food to secure his opium. But it is equally true that rich and poor alike suffer from the continued use of the drug.

It causes anorexia, indigestion, constipation, a general loss of vitality, anemia, and in many cases difficulty in breathing. The confirmed smoker usually becomes impotent. His sallow skin, emaciated form, and languid step tell the story. I am free to admit that there are cases where opium is used constantly for twenty or even thirty years in small quantities, with comparatively little injury to the user, but these cases are the exception and not the rule. It is also true that a given amount of opium smoked is less injurious than when swallowed. *I have never yet heard a heathen Chinaman defend the use or sale of opium, but on the contrary, they universally condemn them.* The only apologists for the use of opium have been representatives of Christian lands; many of which have had but little practical knowledge of the evils resulting from the use of opium.

Among the patients there was a Buddhist priest who smoked an ounce of opium daily. He remained about ten days, and at the time of his discharge said that he had no desire for opium.



## Brief Notes.

**MR. PARROTT** writes from P'ing-yang, on April 2nd:—"I recently returned from a long journey into HO-NAN, north of the Yellow River. Since my return I have not been able to do much, having been unwell. The rest has done me good. The two colporteurs arrived yesterday, having been forty-eight days on the way. I am very thankful for their coming, and I hope by God's grace to do the work before me. We have your prayers, I am sure. You know the trials of this inland life, where we are shut up from association with many brethren, and everything tends to keep us away from God, from whom alone we can have peace."

**MR. CAMERON** writes from Peking, on May 18th. He and Mr. Pigott had been about three weeks in that city, and had greatly enjoyed the hospitality of the missionaries and Christian intercourse with them. They were just setting out for Northern SHAN-SI, hoping to visit all the cities in the northern half of that province.

**MR. PIGOTT** also writes from Peking, sending an account of their Bible colportage in Manchuria. He says:—"As you will see, we found the whole country open for work, and were much struck with the importance of the city, Kirin, from a missionary point of view. The city itself is a large one, containing over 40,000 families. The river on which it stands has boat communication northwards towards the Amoor river, and Tshi-har in summer. Indeed, a few days' journey brings one to many centres of population."

**MR. C. H. JUDD** writes from Che-fu, on May 27th:—"Thanks for your sending the contributions, for which I enclose receipts. 'The Lord will provide' has been much in my mind lately, and

"No word He has spoken  
Can ever be broken."

"God has graciously been blessing the sailors here—about four or five men of the ship—give us reason to hope they have been brought unto Christ. We had about twenty-four Europeans at our evening meeting, including six sailors. I fear you must have been much tried for funds for some time, but the same old promise is true—'My God shall supply all your need'; and for ourselves I feel thankful that it is not according to our merit or work, but according to His riches of grace."

**MR. AND MRS. DALZIEL**, at Shang-hai, have removed to a new and more commodious house, the former one having been pulled down. They have now a suitable room for sailors, which is supplied with periodicals, writing materials, etc., and open to them at all times. A prayer-meeting is held in it every night at seven. Meetings are held with sailors on their own ships and elsewhere on the Lord's-day, and blessing has not been withheld.

**MISS DESGRAZ**, at Chin-kiang, has had the joy of seeing two of her girls and a woman servant employed in the school baptized. It is hoped that there is a work of grace going on in the hearts of some of the others. **MR. TOMALIN**, who has recently taken the pastoral oversight of this station, baptized these young converts at Yang-chau, and hopes shortly to baptize one candidate at Tsin-kiang-p'u.

**MISS WOMBWELL** arrived at Shanghai on Saturday, the 30th of May, after a safe and pleasant voyage in the French mail. She has gone to reside at Nan-kin with Mr. and Mrs. Adams and Mrs. Sharland whilst studying the language.

**MISS KERR**, who arrived with Miss Wombwell, has gone on to Gan-king (accompanied by Mrs. Hudson Taylor) for the purpose of studying the language. Miss Müller will probably join her shortly, and they will relieve Mrs. Pearse of the charge of the girls' school.

**MR. DORWARD** has recently made an overland journey between Yang-chau and Che-fu, and disposed of a good number of books and tracts on the way. He will probably take Mr. Herbert Sowerby to Hwuy-chau Fu, in GAN-HWUY, and remain with him for a time, subsequently proceeding to the HU-NAN province.

**MR. PEARSE** writes from Gan-king, on May 24th:—"We have enjoyed Miss Hughes' visit here, and she has been a great help to Mrs. Pearse. I am contemplating sending out two colporteurs for the systematic sale of Scriptures through my districts; and also of engaging one of my members as a Bible-woman for the city."

**MR. HUNNEX** writes from Wu-ch'ang, on May 26th, where he has been staying during the absence of Mr. Baller:—"I have not forgotten that to-day is our anniversary [observed by our missionaries in China as an annual day of fasting and prayer], and have had a happy day all to myself, and hope that you and all with you have had a time of refreshing from the Lord. I am expecting Messrs. Hunt and Pruen, but they have not yet arrived, on their way to Fan-ch'eng. Mr. Parker's man from Ch'ung-king, who is to go on with them, has not yet returned."

**MR. W. A. WILLS**, of Hang-chau, on his visit to the Gan-kih station, was set upon by robbers a short time ago. He was roughly handled and wounded, and robbed of money, etc., etc., to the extent of £13 or £14. We are thankful to say he has fully recovered, and after a short visit to Shang-hai has resumed his work.

**MR. AND MRS. WHILLER** are residing at Ning-po, and assisting in the work there, whilst pursuing their studies. They have recently been visited by Mr. Markwick, whose rapidly failing eyesight will necessitate his early return to England.

**MR. AND MRS. RUDLAND** have both been unwell. Mr. Rudland writes on May 16th:—"You must excuse a short note, for my head is very bad from an attack of ague—the first I have had for about twelve months. The weather has been very trying, for a few days the thermometer was 89° F., and in about twelve hours down to 65° F." On May 24th, however, he writes again, saying that he and Mrs. Rudland were feeling better.

**MR. STOTT** writes from Wun-chau, on May 29th:—"At one of the places in the country, where there are three native Christians, a wicked neighbour went into the house of one of them in the night and hung himself. Of course, according to Chinese law, the man was held responsible for the man's life; the Lord has heard prayer, and the matter is now about settled."

"One of the school-girls is still ill with small-pox, and yesterday two other girls were seized with violent pains in the stomach; cramp was so severe that they became unconscious, but Mr. Douthwaite treated them successfully."

"You will rejoice to hear that another of our inquirers has been baptized since I last wrote to you."

**MR. AND MRS. DOUTHWAITE**, as will be seen from the above, have left their former station at Kiu-chau. They safely reached Wun-chau, on May 27th, in the hope that the climate of Wun-chau may suit Mr. Douthwaite better than that of his last station. We trust the Lord may give him as good success there as at Kiu-chau, where over seventy have been baptized.

**MR. AND MRS. RANDLE, AND MISS BOYD** reached Kiu-chau safely on May 12th. They greatly enjoyed the magnificent scenery on the way, and were making preparations for immediately taking up the work of the station, and adjoining out-stations.

**MR. J. W. STEVENSON** was much encouraged by the friendliness of the people in YUN-NAN at all the places he visited. He found the work of the Bhamô medical mission widely known and recognised; the truth preached and the books circulated also had affected a wide area.

**MR. J. R. LANDALE** arrived in Shang-hai on Thursday, the 3rd of June.

**DR. AND MRS. SCHOFIELD** arrived in Shang-hai on June 30th, in good health. They have gone to Chefoo, where they will spend some months in studying the language.

# CHINA'S MILLIONS.

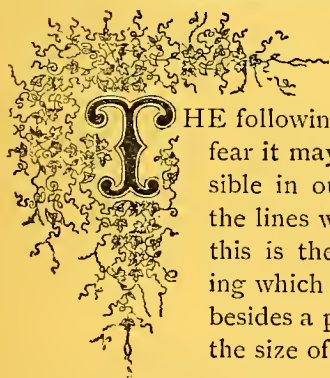


NATIVES OF SI-CHUEN.

## The Far North.

ITINERATION IN MANCHURIA AND THE MONGOLIAN BORDER.

*From the Diary of Mr. Pigott.*



THE following paper has been so condensed from the diary of Mr. Pigott that we fear it may appear to our readers somewhat bald and uninteresting. It is impossible in our limited space to give fuller details; we would, however, bespeak for the lines we do print most earnest attention. The missionary journey of which this is the second half, occupied Messrs. Cameron and Pigott eight months, during which time our friends traversed considerable portions of three provinces besides a part of Mongolia. These provinces, be it remembered, each extending to the size of an average European kingdom.

Commencing their journey at Tien-tsin, Mr. Pigott crossed by steamer to the port of Newchwang, to buy a cart and baggage animals, Mr. Cameron in the meanwhile skirting the shore of the Liao-tung gulf as far as that port, and visiting the towns and villages near the line of his route. From Newchwang our friends proceeded together down the western coast of the promontory of



Liao-tung until they reached Pi-tsi-wa, opposite Che-fu. They had on their way a merciful preservation from death. When near the city of Fuh-chau a violent snowstorm arrested their progress. With little food, and no shelter beyond that afforded by the cart that carried their books, our brethren, together with the two native colporteurs and their attendants, were detained from the afternoon of one day to the morning of the third. Their escape from death was looked upon by the inhabitants as little less than miraculous. At Pi-tsi-wa our brethren separated. Mr. Pigott, returning to Newchwang, went on to Mouk-den. Mr. Cameron went along the coast in an easterly direction by the borders of COREA, where he had the opportunity of meeting a few of those interesting people and supplying them with portions of the Word of God. From the Corcan gate he also went northward, and rejoined Mr. Pigott at Mouk-den. At this point the present narrative commences.

As will be seen from the diary, our friends proceeded northward, and after passing through the borders of MONGOLIA, entered the province of KIRIN, and journeyed as far as its capital. Thence retracing their steps to Sing-ming T'ing, they proceeded to Newchwang to replenish their stock of books, returned to Sing-ming T'ing, and then struck westward to Peking.

The expenses of this eight months' journey were of course greatly increased by the conveyance of a great number of Scriptures and tracts; upwards of 20,000 portions of the Word of God were sold on the journey by Mr. Cameron and his two helpers, while Mr. Pigott disposed of a large number of suitable tracts. The Gospel, moreover, was preached to tens of thousands of hearers. The total expense of the two brethren and their helpers for the whole journey was perhaps about £200.

We trust that the account of this journey will suggest to many minds the great accessibility and the great spiritual needs of Northern China. During the whole of this long journey of eight months, except at the port of Newchwang, our friends met with NO FOREIGN MISSIONARY until they were within twelve miles of Peking, Mr. Ross, the United Presbyterian missionary at Mouk-den, being at the time in Scotland. The accessibility of the people everywhere, the healthy character of the climate, and the solemn fact that—apart from the Gospel, which the people were so willing to hear, but which, alas! there is no one to preach to them—the vast multitudes of these regions are without hope, and without God, in the world:—that unless speedily sought they must share the fate of the nations that know not GOD—are facts that deserve our deepest attention. Will none of our readers hear in them the call to “rescue the perishing,” to “care for the dying,” to seek to bring many of them to light and immortality by the Gospel of Christ?

#### PROVINCE OF SHING-KING.

**M**OUK-DEN (or Shing-king—capital of province of the same name), *January 18th, 1880.*—We had a pleasant and quiet Sunday here to-day, and much enjoyed meeting at worship the native brethren, to many of whom we were introduced. Mr. Cameron and our colporteur, Mr. Kwang, both spoke at the morning meeting, and the word seemed to be enjoyed. How pleasant after many days amongst the heathen to find those who love and serve our Master—the precious fruit of a brother's toil. It is a sight full of bright hope and cheer to us in our labours. The names of the converts here number about eighty, but they are not all now at Mouk-den. Most of them are the results of the last four years' work of Mr. Ross, of the Scotch United Presbyterian Mission. Mr. Ross had been in the field six years, and some months since returned to England, carrying with him a first portion of the Scriptures translated into Corean, hoping to have it printed at home.

Mouk-den is a large city. The streets are wide, and the shops busy; everything has the appearance of much prosperity. The people are very friendly, and as a field for mission work it seems one of the most promising and pleasant I have ever seen. The houses are chiefly one-storied, but comfortable, and with a good, substantial look. Population, according to the Chinese, 200,000.

*January 23rd.*—Left Mouk-den. Some of the native brethren accompanied us on our way with every token of cordial Christian love. We were much pleased with the earnest evangelistic spirit

of Mr. Wang, Mr. Ross's chief man. The authorities sent with us an escort of soldiers.

*Saturday, January 24th.*—Walked sixty-five *li* over undulating and well-cultivated country, to the nice prosperous little city of T'ieh-ling Hien. Our room in the inn was grimy with encrusted smoke and dirt. We had a fair sale of books in the evening.

*January 25th.*—Spent the Lord's day working in the town and its busy suburbs.

*January 26th.*—Started before daylight and saw the people buying and selling in the market-place by candle-light. In the afternoon we reached the walled city of K'ai-yuen Hien. Here we had good sales of books; but a rather troublesome crowd, who followed shouting after us. We pretended to think they did it in honour of us, and so, turning with polite bows, we thanked them for the honour they did us in escorting us as if we were great men. This took them rather aback, and they left us pretty quiet next day, so that we had tolerably good sales.

#### MONGOLIA.

*January 27th.*—Came this evening to the gate and boundary wall of Mongolia, about twenty *li* from K'ai-yuen. The wall or stockade is here quite low, and in a very dilapidated condition. A narrow line of trees runs along the top, and the effect of the whole reminds one of the fence of a gentleman's park at home. The customs barrier is just within the gate. Mr. Cameron had a nice talk with the officers, and left some books with them. Put up in a first-rate inn outside the wall.

*January 28th.*—Twenty *li* brought us to Ch'ang-tu Fu; a small but very busy town. We had a good day's work, and found the people friendly. Mr. Cameron and brother King had some good audiences. They saw two fat lamas—or Thibetan Bud-

dhist priests—belonging to a lamasary in the south-east of the town. The city is evidently a fast-growing colony. It has no wall, and was only made a Fu, or prefectural capital, last year. Population about 15,000.

From *January 29th* to *February 5th* Messrs. Pigott and Cameron traversed the district between Ch'ang-tu Fu and Ch'ang-ch'uen T'ing—now commonly called Kwang-cheng-tsi, having passed through:—

Hing-long-ts'uen,  
Tsi-ling-shu,  
Si-ping-kiai,

{ Fung-hwa Hien, or  
{ Mai-mai-kiai,  
Chao-yang-pu,

Wan-fu-kiai,  
Heh-ling-tsi,  
Wu-kia-tsi,

Fu-ling-tsi,  
{ Ch'ang-ch'uen T'ing, or  
{ Kwang-cheng-tsi.

Fung-hwa Hien is a place of nearly 20,000 inhabitants, and Ch'ang-ch'uen T'ing a city of over 100,000; the smaller towns also busy and prosperous. The country is rich and well cultivated; in places venison, beef, mutton, game, and frozen fish in great variety were to be had, as well as pears, walnuts, hazels, dates, and other fruits. They found the French Catholic priests hard at work here, as in almost every other part of the Chinese Empire, far ahead of the Protestants.

In Mongolia the winters, though cold, are remarkably dry; indeed our friends, standing in the open air to sell books, felt no inconvenience whatever. Mr. Pigott noticed grain and salt freely stored in the open air with only a few mats thrown over the top. The people were for the most part very friendly. They are chiefly immigrants from the metropolitan province of China Proper; but in Ch'ang-ch'uen T'ing there were also many Mongolians, and a few men from the northern province of Heh-lung-kiang or Tsi-tsi-har. These latter do not speak Mongolian, but have a language of their own.

At Ch'ang-ch'uen T'ing our brethren passed the Chinese New Year, that great national holiday, remaining there eleven days, and were not sorry of the rest and opportunities of work afforded by the festivities of their coolies.

#### PROVINCE OF KIRIN.

*February 16th.*—Left Ch'ang-ch'uen T'ing, or Kwang-cheng-tsi this morning. Twenty-five *li* from the city brought us to the boundary line of Manchuria. The road ran through a fertile and well-wooded plain, with prosperous and comfortable-looking farmsteads. After this, passing within the boundary of the KIRIN province, we ascended amongst wilder and more hilly country with many uncultivated tracts.

*February 17th.*—Did some preaching and bookselling at the village of Cha-lu-ho. Most of the people were Manchus, as we generally found away from the cities and high roads, where the Chinese immigrants have almost crowded the natives out. Saw some neat little bullock-sleighs which skim along the hard snow very nicely. As we entered KIRIN the snow became thicker.

*18th.*—Country wild and poor, and sparsely populated; but there were several large hamlets where we were able to do some work. We put up at a good inn, kept by a Buddhist priest, at the summit of the pass which leads down to the city of Kirin. Mr. Cameron enjoyed a good conversation with this priest. He thought very highly of his own goodness, and did not like to be told he was a sinner in need of a Saviour-God; yet on the whole he seemed to be taken hold of by the Word. May the Lord water and quicken the seed sown in his heart, and bless the books we left with him.

*19th.*—A long steep descent to Kirin, through fine scenery. Fine teams of oxen are met with here and on the borders of Mongolia. They compare favourably with some of the best breeds at home. The Korean cattle are also very fine, but the Manchurian herds are more like our smaller and poorer mountain stock at home. On arriving at

#### THE CITY OF KIRIN

we had several hours' delay and disappointment searching for an inn; being foreigners many innkeepers were unwilling to receive us, and we had to go to the furthest part of the city before we could find one. But we soon saw the Lord's hand in this, for when we were seated, the friendly and interested landlord brought out a well-read Scripture portion he had bought several years before; and while we remained, Mr. Cameron and the

native brethren had many interesting talks with him and his neighbours. We soon found the people and their rulers were very friendly.

*20th, 21st, 22nd, 23rd.*—Still at Kirin. Large sales of books and interested groups of hearers. We must have sold over 2,000 printed messengers of different kinds. A military mandarin, a Manchu, paid us a friendly visit. May the Chief Husbandman care for the seed sown. Population of Kirin, 200,000.

*23rd.*—Left Kirin for Peking. Made our way through Cha-lu-ho, Shwang Yang-ho (population 5,000), and I-mun-cheng, to I-tong-ho, a busy town, where we had a fair morning's work on the street.

Passing Ta-ku-shan and Siao-ku-shan, we came to Heh-coh-su, a village where we settled for the Lord's day.

#### SHING-KING PROVINCE.

On Monday, March 1st, we did work in three villages, Hoshi-ling, Ing-ko-pu-chang, and Yah-heh-ch'eng; the latter having a resident magistrate. Country poor.

*March 2nd.*—Breakfast at Mien-hwa-kiai. Preached at some villages, and in the afternoon we entered the stockade again in SHING-KING province by the Wei-yuen-pu gate.

*3rd.*—K'ai-yuen Hien. Sold books fairly, considering that it was a second visit.

*4th.*—Eighty *li* to the Mongolian gate, Fa-ku-men, through a populous country. On the road we had some nice work with the friendly villagers who gathered round our bullock-cart to hear and buy books; and on the 5th did a good day's work in the town, which is not large.

*6th.*—Siao-t'a-tsi, a hamlet. Put up in a dirty inn kept by a Mongolian farmer.

*7th.*—Lord's day. Had some pleasant work in the surrounding hamlets. In the evening our old carter and the landlord had a row.

*8th.*—Sing-ming T'ing. A town of 2,500 or 3,000 inhabitants.

#### DETOUR TO NEWCHWANG.

*9th.*—As Mr. Cameron's books are done we decided to go to Newchwang for more. Left for the port of Newchwang at



2.30, and arriving on the 13th met with kindest of welcomes from the dear friends.

14th.—Lord's day. 15th to the 18th, engaged in getting our books and hiring a new carter.

18th.—Started from Newchwang port. On the 19th found the ford impassable. Made for another ford thirty-three miles off, when our carter lost his way, and in the evening we were in sight of the native city of Newchwang again.

20th.—Again disappointed in getting off.

21st.—Sunday. Spent the day in Newchwang city; preached in Mr. Carson's chapel.

22nd.—More delay in getting a pack-saddle, our other devices having failed. At length we crossed the ferry. Sold some books.

23rd.—We crossed a second ferry and were informed that there was a third one quite impassable. So we recrossed and took the road for Mouk-den.

25th.—Reached Sing-ming T'ing again, and prepared to resume our journey to Peking.

#### JOURNEY TO PEKIN RESUMED.

26th to 29th.—Progress very slow; the cart perpetually sticking fast in the mud.

30th.—I-shan. A large village, where the Catholics have a settlement. Sold books in the evening.

#### KWANG-NING HIEN.

31st.—A good-sized city. Pawnbrokers are numerous and the inhabitants rough.

April 1st.—Still at Kwang-ming Hien. Sold books pretty well and preached to a large crowd. The mandarin's son came to listen, and we gave him a Testament and a "Peep of Day." When we left an unruly crowd threw mud and stones at us.

2nd.—Ling-liang-u. Good audience and customers for books. Crossed the Ta-liu river.

3rd.—Reached

#### KIN-CHAU FU;

when on the 4th, Lord's day, we had a nice work. Kin-chau Fu is a neat and prosperous-looking city; people friendly.

5th.—Left Kin-chau Fu. Put up at Kao-k'iao.

6th.—Lien-shan. A village where the Catholics have a resident French priest and evidently a good hold on the people.

7th.—Ning-yüen-chau and Tsih-li-pa. Good crowds in both places.

11th.—Passed the Lord's day at Chung-ts'ien-so.

#### PROVINCE OF CHIH-LI.

12th.—Entered within the great wall at Shan-hai-kwan or Ling-yü Hien. It is here about the size and height of an ordinary city wall. We could see it running over the line of rugged hills to the north, and is much out of repair just here. Much delay in selling our cart and buying pack-saddles; but we had great pleasure in the visit of a Mouk-den convert, a doctor. He is most anxious to have a work begun in this city.

14th.—Lost our way. While wandering about in the fields I met a countryman who had a Gospel according to St. Mark, and a Christian "Three-character Classic," which he seemed to have valued, and to some extent to have understood. He had heard the Word in Peking. Got to Fu-ning Hien in good time, and did some work.

15th.—Yung-p'ing Fu. Had some good talks by the way. Left before daybreak.

16th.—Tsi'en-gan Hien. A quiet city. Had some hours' work.

20th.—Passed several hamlets in which we met with some intelligent as to the truth. Our books were received in a very friendly manner. Stopping at Sing-t'ien for breakfast, to our joy we found

#### A LITTLE CHAPEL

and an evangelist. This is a station of the American Methodists, and there are some thirty converts. We then went on to Tsun-hwa Chau, a fair-sized city. The people here seem particularly nice, and ready to hear the Gospel. Our American brethren are endeavouring to open a station here too,

### ILLUSTRATIONS FROM THE PILGRIM'S PROGRESS IN CHINESE.—No. IX.



*Passing the River.*

and count it a very hopeful field of work.

21st.—Shih-men town, and Ki-chau city. Both small places.

22nd.—San-ho Hien. A small and poor city with a very tumble-down wall. Sold and gave away some books. The people were exceedingly accessible. Mr. Cameron had some interesting groups of listeners. He rode a donkey eight li (nearly three miles) for the modest sum of one halfpenny.

Arrived at TUNG-CHAU. We heard that there were missionaries in the city, and on calling were most hospitably received by Mr. and Mrs. Chaplin, of the American Board Mission. They kindly kept us until Monday, when a short ride of forty-two li brought us to PEKIN, to meet with another hearty welcome in the house of Mr. Collins, of the Church Missionary Society.



## Itinerant Work in Hu-nan.

FROM THE DIARY OF MR. F. W. BALLER.

**A**N account of the commencement of this, the first missionary journey made by our missionary sisters across the province of HU-NAN, was given on page 107 of our September number. We now continue some extracts from the diary of Mr. Baller, hoping that many of our readers will follow with their prayers the seed sown in the hearts of both men and women in this province. By the time these extracts reach the eye of our readers, we trust that these places will be revisited, or at least that brethren will be revisiting them; and we ask especial prayer for those who shall engage in this work. We hope that henceforward work may be unremittingly carried on in this province, and that soon a station or stations may be opened to us for localized as well as itinerant efforts.

**R**EACHED CHANG-TEH FU. This city is not unlike Hankow in appearance; having a long frontage to the river of some two or three miles. It is the market for most of the goods which come down the river from the southwest of the province; and would be a good place for a mission station, as the truth preached here would be carried all over the province. We spent Saturday and Sunday here; Mr. Trench went on shore and had a good audience.

*March 9th.*—Continued our journey. From this on to the 17th, when we arrived at Shen-chau Fu, day by day we had some opportunities of speaking to people on the banks, and at the many small hamlets which were scattered along the river's course. On the whole we had a favourable hearing, and our gospels and tracts were well received.

The country through which we passed was exceedingly grand and beautiful. The river wound in and out among splendid hills and mountains covered to their summits with fir, palms, camphor, hawthorn, and many other kinds of timber. In many places the scenery was so very grand as to remind one of the expression, "the garden of the Lord."

Many parts of the river between Shen-chau Fu and Chang-teh Fu are very dangerous from the numerous rapids—as bad as the upper Han river, or, if anything, more dangerous. In places the river is studded with piles of rocks, some submerged and some above water, at times for eight or nine miles together. Between these rocks the water rushes with tremendous speed, boiling like some huge cauldron. Great care is needed on the part of the boatmen to steer clear of the rocks and eddies. The boat has of course to be towed up; and a line made of split bamboo and attached to the mast is used. Some of the heavy boats need as many as twenty men to pull them up; and even they have a stiff pull—sometimes having to go down on their hands and knees where the current is very fast.

*March 18th—Shen-chau Fu.*—As we were to be here for the best part of to-day we went ashore and preached. A good large crowd gathered on the bank, and we talked to them for some time; they were very agreeable, and listened without making any disturbance whatever. I did not hear the favourite expression, "Foreign demon," once.

### THE OPIUM TRAFFIC.

Some asked questions about the opium; indeed, all through the journey we were frequently asked about the British traffic in that pernicious drug; wherever we go the same difficulties are met with in connection with the traffic. We left with regret that we could not stay longer and preach. May many come after us and follow up the words we have spoken. Just before dusk we reached Lu-k'i Hien, and anchored on the north side of the river from the city. Miss Kidd got several of the women together and spoke to them, while Mr. Trench and I had a good time with several men. When the news of our arrival spread, a great many people came over from the city to see us, and we had some talk with them. They wished very much to see the ladies of our party, but after some persuasion they were content to take

their leave without doing so; not a little to our relief, as it was now nearly ten o'clock. They pressed us to stay a day or two with them, promising us a kind reception and good treatment while we were there.

*March 20th, Sunday.*—Passed this day at a small village about six miles beyond Shen-k'i Hien. The people spoke a peculiar local dialect; however, they were very kind, and treated us with great civility. In the morning Mr. Trench had a good time in one of the houses, the whole household being present. Hearing that there were foreign ladies on board, the female portion of the population sent a request through one of their number that they would go and speak to them. They went ashore accordingly, accompanied by Lo-po-po, their serving-woman, and had a very pleasant time; all the women of the place turning out to hear them. Lo-po-po explained what they did not understand.

The evangelist and I went to one of the blocks of houses, but we found only two or three people, whose invariable reply to all we said was "puh tung" (don't understand). We went forward a little further and found a woman with a child strapped on her back. She listened with the greatest attention, and repeated what we said after us, thereby proving that she understood us. She appeared specially interested in the story of the sufferings of the LORD JESUS, and several times expressed her great wonder and surprise that He should have stooped so low as to die for us. In the evening just before dusk several men came down from a village opposite and some from places considerably further off. They gave a willing ear to the truth, and gladly took some copies of gospels and small books away with them. Doubtless the Spirit of Truth will bless the reading of them.

On the evening of the 23rd we reached Hong-kiang-si, having during the day spoken to several individuals, and having left tracts in some of the small hamlets we passed. We found Hong-kiang a very busy market, one of the most important places we passed through. Next morning we went ashore with a supply of books, and found a good place for preaching at the top of a long flight of stone steps leading down to the inn. We had a very good time speaking to them. Many bought books and asked some intelligent questions; but the turbulent part of our audience seemed just hesitating whether to make a disturbance or not. When we could speak no longer we went on board, and after a little delay started. Just as we were pushing off a man from the little gun-boat close by came and ordered us off in a very peremptory manner; telling us that the people were rough and unruly. We cheerfully answered him that we had finished our work, and had found the people "extremely passable."

From this place we found the river very difficult and dangerous to navigate. The river is full of rocks and dangerous rapids. We nearly came to grief in ascending one of them. There was a sharp bend in the river, and the current was running at some ten or twelve miles an hour. As we were passing up, our boat was caught by a sort of counter eddy, and dashed against a sharp point of rock, and one side of our bows was stove in. Fortunately, we had by us some wadding which we had taken out of



our quilted winter dresses a few days previously, so with it and some paper we stopped up the hole, and so got on to the next village. Here we stopped for the Sunday, and the boatman took advantage of the rest to repair his boat.

We spent a profitable day, having a good many opportunities of speaking to different people. Miss Kidd and Mrs. McCarthy had very attentive audiences of women, both ashore and on board the boat; one party coming from a little village some distance off, when they heard of their presence. Indeed, all through the journey the women have showed a great willingness to listen to the Word, and were almost invariably kind and agreeable. It will be a glad day when they have the opportunity of hearing the Gospel when they will.

By noon next day we reached K'ien-yang Hien. The district examination was going on, and the city was full of scholars. I went into the city with the native evangelist, but I could not draw a large congregation; so we came out on the beach, and soon had a crowd, all civil and attentive. We were in hopes of having a good time of preaching and bookselling, when our old enemies the officials appeared on the scene. They wished us to "move on," under the old pretence of the bad disposition of the people. As we were reluctant to do so, some of the runners themselves mixed with the people, and gave the signal for a row by throwing stones into the river behind us, and by snatching away the books from the hands of a few people who had bought them. As we could do but little with them, and the crowd was now very large, we slowly moved away, followed by some of the people in boats, to whom we gave some books and tracts. We were much encouraged, however, by one decent man, who gave us quite an epitome of the Gospel history, and of

Mr. Burns's translation of the "Peep of Day." He said he had read these books through and through. He got them through a friend who had been at Han-kow, and brought them back with him. The thought that some might perhaps attend as carefully to the books we were leaving was very helpful to us.

*March 30th.*—Reached Yuen-chau Fu. A good-sized city, with a large suburb on the opposite bank of the river. A stone bridge of thirteen arches joins the two. When we moored the boat, two men from the Ya-men met us and requested us not to go ashore, as it was just the time of both the civil and military examinations. We complied with their request, and went on further, and anchored a little above the city.

A large crowd followed our boat along the bank, and after we stopped were a little turbulent and insolent. A Ya-men runner was the principal agent in setting them on.

We left next morning and reached a small place just before crossing the border into the KWEI-CHAU province, called Long-k'i-k'eo, without any trouble from the people. We well-nigh came to grief, however, in one of the rapids. We struck on a half-submerged rock and the water began to pour in fast. By dint of hard baling, and by using some more old wadding, we managed to reach our stopping-place in safety.

Next day we sent the evangelist on ahead to engage coolies for the land journey.

In two days more we reached Ts'ing-k'i Hien, the second district after crossing the KWEI-CHAU border, and found that the evangelist had engaged coolies to carry our goods to Kwei-yang Fu at one ounce and ninety-seven hundredths of silver apiece.

Left Ts'ing-k'i Hien on April 13th, and on the 22nd arrived safely in Kwei-yang Fu.

## Amongst the Lolo of Si-ch'uen.

FROM THE DIARY OF MR. RILEY.



OUR readers are doubtless aware that in certain parts of China, peoples of a different race from the Chinese proper are to be found. In the KWANG-SI and KWEI-CHAU provinces there are the Miao-tsi and others; and in SI-CHUEN and YUN-NAN some of the mountain tribes are called the Lolo. These mountaineers, who are, of course, much less civilized than the Chinese, and for the most part live in inaccessible fastnesses of their own beyond the reach of the Chinese authorities, are not confined to south-western China, but under the designation of Laos and various other names are to be found through the extensive regions of Annam, Siam, and Burmah. Some of them live among the Chinese, and Messrs. Riley and Clarke, of Chung-k'ing, have recently paid a visit to several Lolo villages in southern SI-CH'UEN, and from Mr. Riley's journal we make the following extracts. Starting from Chung-k'ing on March 8th, our brethren followed the course of the great river in a south-westerly direction, travelling by boat or by road as was most suitable, until in twelve days they arrived at a prefectural city called Su-chau, but commonly known in SI-CH'UEN as Sui-fu. All the way our friends had opportunities of preaching, and selling books and Gospels; but as this part of the road has been traversed before by our missionaries, it does not call for special comment. After staying more than a week at Sui-fu, and having some interesting times amongst the students up for their B.A. examination, our friends still proceeded in a south-westerly direction, preaching and selling books and tracts, as occasion offered, until on April 1st they reached Ping-shan Hien. Capt. Blackiston and his exploring party reached this point, as will be remembered by those who have read his interesting work. We now quote from Mr. Riley's diary:—



PING-SHAN HIEN, *April 2nd.*—While at the Ya-men I had an interview with some Lolo who were confined there [probably as hostages to guarantee to the Chinese the good conduct of their tribe]. There were about twenty

men and three women. One of the men soon recognised that I was a foreigner, and was at once on friendly terms. I used some words I have got from Ni Ko our Lolo servant, and they were understood pretty well. Some of the Chinese standing by came

to the conclusion that the English language is the same as the Lolo. Before leaving I made them a small present, which they thankfully received. Ni Ko went to see them afterwards, and gave part of his clothing to one of the captives, who belongs to the same family as himself. They asked us to come and visit them again. Some of them had met with a foreigner before (I think it was Mr. Consul Baber), and seemed to remember well that he had treated them kindly.

*April 5th.*—Hired a boat this morning, and came on to Man-i-si. This evening the mandarin paid us a visit. He shook hands with us, so we knew at once that he had met with foreigners before. He is a native of the CHEH-KIANG province, and seems very polite and friendly.

*April 6th.*—Returned the mandarin's visit, and informed him that we intended to visit two or three places in his jurisdiction inland from the river.

*April 10th.*—Walked to-day to Man Swei-kung. As we have been getting near the Lolo district we have heard all sorts of alarming rumours about the wild men. This evening, after we had arrived at our inn, the town-crier went through the streets, announcing that the Lolo had made an appearance at a place a short distance away, and warning the people to have their firearms ready to defend themselves in case of an attack. The people were soon in a state of alarm; it was reported that some Lolo had been seen on a hill outside the village, and guns were fired off to frighten them away.

*April 11th.*—This morning our native preacher and servant told us that after what they had heard yesterday they had not been able to sleep all last night, and that the other people in the inn were just the same. Brother Clarke and I were not at all troubled, but had a very good night's rest; although the whole affair was probably got up specially to frighten us.

*April 12th.*—We decided to go on this morning to Man-chi-keo, a place twenty *li* (about seven miles) distant; and in spite of every effort that was made to frighten us from our purpose, we went. According to what we heard, the road was terrible; people dare not venture on such a journey; there were Lolo lurking behind the rocks ready to pounce upon the traveller and rob, kill, or take him captive. One man came forward who had been carried off by them, and kept in bonds until he was ransomed. Another told us that his elder brother had been recently killed by them. The Ya-men runners dared not accompany us, and our own servants were afraid too. We started, however, in good cheer, taking Ni Ko with us, and we soon saw that there was a road, and that it was pretty well traversed. We met people on the way, and found upon inquiry that some of them came from Man-chi-keo. In due course we reached Man-chi-keo without getting either killed or robbed, and without seeing a single Lolo, except the one we had with us. The village is a small one; and half the people are soldiers. After selling a few books, and eating rice, we returned to Man-swei-kung. On our arrival, one of the Ya-men runners at once came forward and said that he did not know we were going to Man-chi-keo, or he should have gone with us; it was not that road that was so bad, but the road to Hwang-lan-so, the place we intend going to to-morrow.

*April 13th.*—Came on to-day to Hwang-lan-so. On entering the town we saw numbers of Lolo on the street, both men and women. Most of them were hardly distinguishable from Chinese, as they did not wear the Lolo cloaks, nor was their hair done in the style common with their countrymen. The Lolo here seem to have lived amongst the Chinese for several generations.

*April 16th.*—This morning brother Clarke left for Swei-fu, to get a fresh supply of silver, and bring up our letters. Our men were afraid to go alone on account of the Lolo. After preaching on the street to-day I was visited by a couple of Lolo. They came to my door and asked if they might come in, and then stayed with me some time.

*April 17th.*—Visited the Lolo this morning in one of the hamlets outside the town. One of the men showed me a couple of their books, and promised to write out a copy of one of them for me. Ni Ko is somewhat disgusted with the Lolo here, because they are so like Chinese; they are neither one thing nor the other.

The Chinese believe that I carry very deadly weapons; and for that reason I am not afraid of the Lolo. I have assured them of the contrary, and told them that I am not afraid of any-

thing, because the God in Whom I believe is thoroughly trustworthy and competent to take care of me. I reminded them that such was not the case with their idols, and hence their timidity was what might be expected so long as they did not trust in God. One of them inquired if I was not afraid of thunder, and when I told them I was not, they seemed a little inclined to envy my condition.

*April 18th.*—Early this morning a party of people who were gathering firewood outside the city were attacked by a party of Lolo robbers. One man was stripped of his clothing, and another man and a woman and child were carried off captive. Some Chinese soldiers were marched out to repel the robbers after they had made their exit.

*April 21st.*—Came to Hai-lo-pa. This evening two Lolo chiefs spent the evening with me; they were very friendly and were much interested in looking at my things.

*April 22nd.*—On the road to-day I noticed that the grass and bushes by the roadside had been burnt, to prevent the Lolo from lying in ambush to attack travellers. Seven or eight soldiers were appointed to escort us along what was considered the most dangerous part of the road.

*April 23rd.*—Lin-tsi-swei. Market-day. Preached and sold a number of books and tracts. Saw a number of Lolo, some of whom visited me in the inn. During the day they patronised the wine shops freely, so that by the evening a good many of them, both men and women, were drunk.

*April 24th.*—Left Lui-tsi-swei this morning and came on to Liu-poting. Sold one hundred and fifty Gospels and as many tracts.

*April 26th.*—Heard of another attack by the Lolo. One man killed, and fifteen taken prisoners. Ni Ko has not been well lately; I think the excitement has been too much for him. While we have been on the Lolo border he has been very much afraid lest his countrymen should rob or injure me. He says if they were to do so he should be so ashamed that he should go home and never come out of his house again. He says the reason I am not afraid of them is because I do not really know what the people are; and as to preaching to them, he is sure they would not hear.

*April 27th.*—While I was at dinner to-day, a drunken Lolo went to Ni Ko and wanted wine. When he found he could not get it he began to abuse him. His chief, who had previously visited me, was present and beat him severely. The man was so very drunk that he did not know who had beaten him; and he went to the Chinese mandarin's, shouting that the foreigner had done it, and calling for soldiers to come and kill me. Some Ya-men runners came to the chief (who, meanwhile, had come into my room) and told him he must look after his man, so he beat him again, and then sent him to the Ya-men a prisoner.

*April 28th.*—It is reported to-day that the Lolo have killed the fifteen men they carried off on Monday.

As the Lolo in this neighbourhood are so much given to plunder just now, I think this is not the best time to seek an entrance among them. At the place where I met with them last year they appeared to be much quieter; so I have decided to return and meet brother Clarke on the road.

*April 29th.*—Walked to-day to Lao Hwai-lao-pa. As soon as I arrived, the Lolo came to have a chat, and spend the evening with me.

*May 8th.*—Reached Swei-fu to-day, and shortly afterwards brother Clarke arrived from Ch'ung-k'ing. We have decided to return to Ch'ung-k'ing for the present, and to send Ni Ko back to Ta-p'u-ts'en.

### YEH'S TEMPLE, CANTON (See page 141.)

**T**HE celebrated Governor Yeh, of Canton, was carried prisoner to Calcutta. He would almost be forgotten in this quarter were it not for a temple erected to his departed spirit. It may be seen on the bank of a suburban creek. A very pretty monument it is, to remind one of our lively intercourse with the notorious Imperial Commissioner in 1857, an intercourse marked by trouble and bloodshed throughout, and which ended in the capture of that unfortunate official in an obscure *ya-men*. Yeh's temple is a handsomely-finished, pretty edifice, among the best of its kind in Canton, and it conveys to a visitor an excellent notion of the temple architecture now in vogue at that city.—*Thomson*.



## Woman's Work in Western China.



OME of us can look back to the time when for a Protestant missionary to pass a few nights away from Shanghai was to run the risk of being apprehended by the Chinese authorities and sent to the British Consul, who, in discharge of his duties, might threaten to deport the unruly evangelist from China, for violation of the Treaty stipulations. We can well remember how, not 200 miles from Shanghai, the Rev. W. C. Burns was thus arrested and sent back; and we ourselves have often shared a similar fate for even shorter journeys. How we thank God and take courage when we receive letters like the following! Our dear sisters, Miss Kidd and Mrs. Wm. McCarthy, write of doors opened for the Gospel in Kwei-yang Fu, the capital of the KWEI-CHAU province, in the very south-west of this vast empire, when they not only meet with no violence or insolence, but even with good will. Surely it was with truth that one of our brethren wrote from Western China the other day, "I believe there are open doors for lady missionaries in EVERY PROVINCE of this country. They need but enter in and possess."

### LETTER FROM MRS. WM. MCCARTHY.

*Kwei-yang Fu, June 8, 1880.*



THOUGHT you would like to hear how good the Lord has been to us in providing such a nice comfortable house. It is very superior to the one at Wu-ch'ang, though, of course, it had to undergo many alterations before we took possession. We find the people most friendly; we go in and out without the least inconvenience. As we walk about we get many invitations to sit down and drink tea. We are always having our names called out, as is the manner of the Chinese, and many a face brightens when we come in sight. Oh, that the Lord would pour down a rich blessing on these poor benighted ones! Our hearts yearn for them, though our words are few and feeble; but the Lord can bless the most stammering utterance.

The women come in great numbers, and I believe they have all heard the blessed Gospel. Some seem very much interested, others quite careless. Our crowds of visitors are sometimes so great that Miss Kidd and I have to divide them, and receive them in different rooms. I shall

never forget my feelings as I first sat in the midst of them. I felt quite helpless in myself. But the Lord helped me, and great was my joy when they said they could understand me. What a joy it must be to be able to speak fluently. But everything must have a beginning. Dear Miss Kidd can speak quite freely to them, and keep up an animated conversation. Crowds of Roman Catholic women come to see us, but most of them seem to come as spies, and to see if we give money to induce people to join us.

We have a prayer-meeting among ourselves every Wednesday morning, one week at Mr. Clarke's, and the other at our house. We dine one Sunday at their house, and the next they dine with us, and in the evening we break bread. It is quite a refreshment to our souls. I need not ask you to remember us constantly before God; there is such a tendency to get used to the idolatry around us. May the Lord ever keep us fresh in His love!

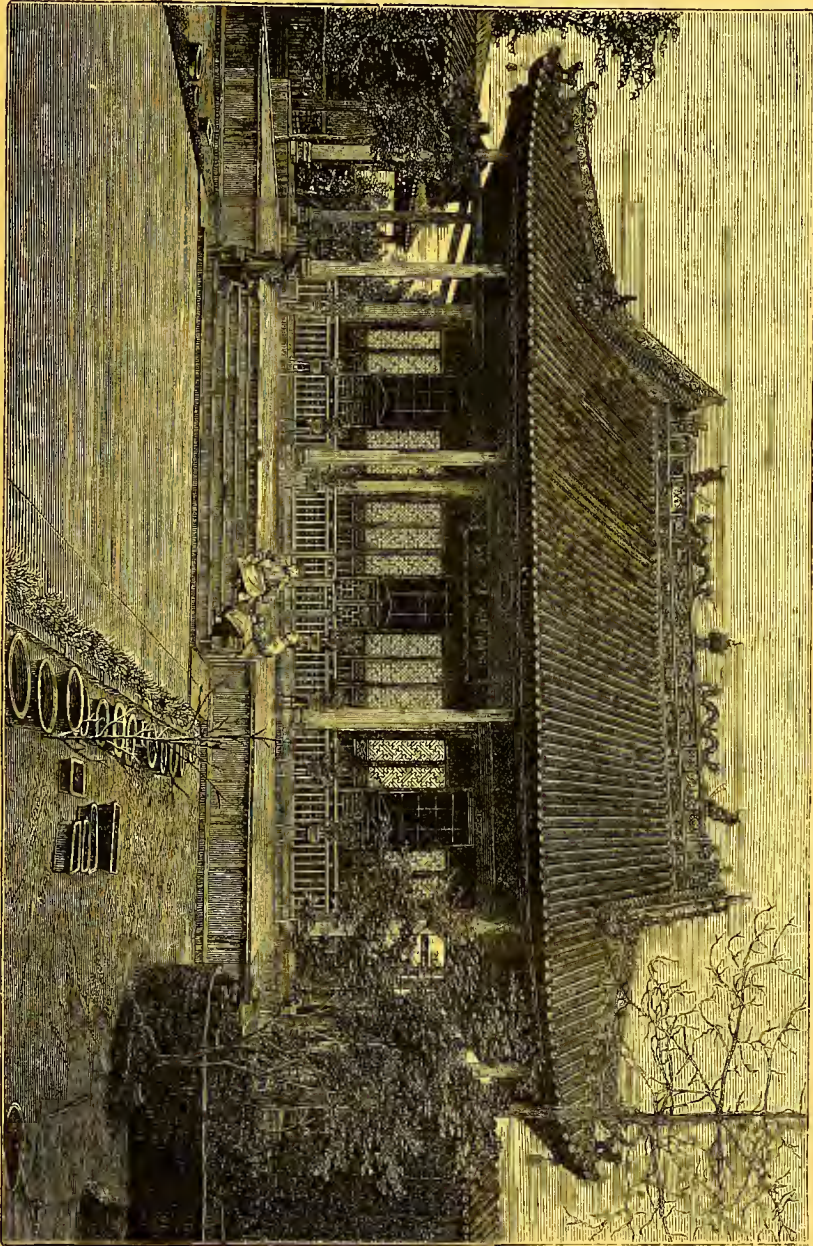
### MISS KIDD

also writes from Kwei-yang Fu, by the same post:—Two days last week we reckoned that fifty women and as many children must have been to see us each day. One day four girls came, who said they wished to study (as you know, few Chinese women can read), but my other visitors were so numerous I could not attend to them. I think for the present I must be contented with trying to reach the children through their mothers. God will guide as to the best course. While He is giving so many opportunities of speaking to the women, I feel it will be better to wait before trying to open a school.

Last Sunday we had a little meeting of eighteen women, and Mr. Broumton's teacher, who is our teacher now, told them the Gospel. It was so enjoyable. He is one of the best Christians I have met with in China. Mr.

Broumton and Mr. Landale ought to be very proud of him, he is so quiet and so unlike his countrymen in general. When I looked round and saw the women listening so attentively, I could not help thinking that the Lord Jesus, looking down, must have been pleased too. Numbers of Roman Catholics are coming to call on us. They ask how much money they will get if they believe the "doctrine." Yesterday one woman said, "Why, if you don't hold out some inducement you will never get people to join you." It is very true. If the Lord God were not our "power," I fear we might as well go home at once.

Yesterday we had our mail letters. Those at home cannot understand how greedily we devour their contents; if they did they would write oftener.



YEH'S TEMPLE, CANTON.

[Page 139.]



## Yang-chau.

### EXTRACTS FROM AN ACCOUNT OF THE GIRLS IN THE BOARDING-SCHOOL.

BY MISS KATE HUGHES.

**T**HE following particulars about children in the girls' school at Yang-chau show something of the class from which they are taken, and enable us to judge of the fate into which most of them would probably have fallen had it not been for this school. Some girls, formerly in this school, have been transferred to Chin-kiang; and two educated for some time at Yang-chau, and subsequently in Chin-kiang, are now married to Christian husbands who are labouring in the Gospel. Of those now in the school, as will be seen from the following account, four profess to be Christians, two of whom have been baptised, and are a credit to their profession. May others be speedily joined to them as lambs in the fold of the tender SHEPHERD!

**Y**AO SU-MEI came to us in March, 1877. She is the second child of a family of five, of which number two died from small-pox, and two are still at home. The family formerly lived in a city in the north of this province. At that time they were in better circumstances, and owned a small house, which, when famine came, they sold and moved here. The father is an opium-smoker. Su-mei is much improved since coming to the school. When she entered it her feet were bound, and her body was in a wretched state. The poor girl, though twelve years of age, was most ignorant, except in wickedness. She did not like the restraint of a schoolroom or having to keep her clothes neat, much preferring to sit on the ground with dirty hands and face, idly looking around. I hope she is now a converted girl; she professes to be, and certainly her conduct shows a marked change; but it may be wiser to wait before speaking definitely.

2. **WANG KWEI-LAN** came into the school on February 3rd, 1877, and is now thirteen years of age. She is the second of a family of three children. When brought here, she seemed to be near death: for about a month we could not get her to speak or smile; but with care and nourishing food she began to revive, and is now a healthy girl. When she had been here some time, her parents seeing that she had improved so much, wanted to take her away. Being nice-looking, and in good health, they thought to sell her. In the end, the present of a little money sent them away smiling, and saved the poor girl from a sad fate. Kwei-lan is a quiet, nice girl; not clever, but does needlework neatly. She, too, professes to be a Christian, and I have no reason to doubt it; but, as in the case of Su-mei, I wait before counting her as one.

3. **TS'EN KWEI-HIANG** came to us on February 23rd, 1877, and is now thirteen years of age. She is one of five children. Her father, who sells cakes on the streets, is very poor, and lives in a little straw hut close to our house. Kwei-hiang when very little was scalded, and her father fearing she would not get better, tried to drown her, but was prevented by a neighbour. God had something better in store for her. She is a clever girl, and very quick with her lessons. I often think that when older she will be suitable to put in charge of a school, for she is both able and motherly. She is a Christian girl, has been converted nearly a year, and was baptised on May 3rd, 1880.

4. **LIU KWEI-LIEN** came to the school on January 27th, 1879. She is twelve years old. Her father once kept a tea-shop in Ts'ing-kiang-p'u, but after the rebellion came to Yang-chau, where Kwei-lien was born. When about two years of age, her father died from the effects of a fall. Her eldest brother, an opium-smoker, was the means of her being brought here; at first this was against the mother's wish, but afterwards she agreed to it. About a month ago the mother was accidentally burnt, and being old could not recover from the effects of the burns. She seemed very fond of this child, and made her a pair of shoes just before she died. Kwei-lien is a bright and

intelligent girl, liked by every one; by foreigners for an open disposition. We think she has been a true Christian nearly two years. I do not feel any doubt about it, for her general conduct is much changed. She, too, was baptised on May 3rd, 1880.

5. **WANG KWEI-CHENG** came on January 27th, 1877. Is now about nine years of age. She belongs to Hai-chau, and is the eldest of four; the youngest is dead. I cannot get to know anything of her family, except that they are very poor, and that they brought her to us because they had no "rice" to eat. When brought, as usual, she was very dirty. Now she seems a bright and rather intelligent girl, but of a peculiar disposition. She has not yet become a Christian.

6. **WANG KOH-TSI** came March 17th, 1877, and is now about nine years of age. I do not know anything of her parents, except that her father is a shoe-mender, and once they lived in Hai-chau, the same place as Kwei-cheng comes from. She is the second of three children. Koh-tsi is a quiet and reserved child, seldom really naughty, but has not become a Christian.

7. **WANG KWEI-YING** came January 18th, 1877. Was born in Wan-t'eo, a little village near Yang-chau. Her father is an opium-smoker. I am told that the parents had five other children, and were formerly in good circumstances, but through the father smoking opium, have become wretchedly poor. Of the six children, three have been sold, one died, and one is betrothed. I remember their trying to sell the little boy last born; they wanted us to take him. The children say that when Kwei-ying was very little her parents sold her to a lady, whose name was "Ma"; some time afterwards the lady's husband was taken ill, and as Kwei-ying was rather troublesome, they asked her parents to take charge of her for a time. Soon afterwards they brought her here: the child is about eight years of age now. Has had small-pox since being here.

8. **TONG KWEI-CHU** was brought on February 3rd, 1877. So far as I can get to know, she also was born in Wan-t'eo, and is the youngest of three children. Her parents are now dead. The father was an opium-smoker. When the child was brought, one half of her head was covered with large sores, and she seemed altogether a diseased child. Now she has improved, but is very seldom without some part of her body breaking into sores. She is quick with her lessons, and has a rather good disposition, but is not yet converted.

9. **WANG KWEI-HSI** came on January 18th, 1877. I know nothing of her parents. She was quite a baby when she came. We have had a good deal of trouble with her, for she is a delicate child, and has a very naughty disposition. Sometimes I am perplexed to know how to deal with her.

10. **WANG RU-I** entered the school August 23rd, 1877. I was away ill at the time, so know nothing of her history, and she was so young that she remembers nothing. She is a quiet child, and gives comparatively little trouble. Is now about six or seven years of age.

11. **HEO SU-HIANG** was brought in February, 1878. We cannot get any reliable information about her parents, and she is such a dull girl that she can tell us nothing herself. When brought here her father said that her mother was dying from hunger and cold, and since that time he came once to tell us that his wife was dead. But we have heard that he really sold his wife, and that after some time he tried to get her back; she was returning with him, but was followed by the man to whom she had been sold, who overtook them and killed the husband. Such is the story. One hardly believes it, but there may be some truth in it. Su-hiang is a stupid girl; the chief thing she cares about is eating. She barter everything she can get, even to the toys we give her, for a little rice or anything in the shape of food. Now she is about nine years of age.

12. **KWAN KIN-LIEN** was brought here by a

Christian tailor in October, 1878. He told us that she was born in the KIANG-SI province. Her mother came with a young lady to this city, who was about to be married. Some time after, the child's mother died, leaving the little one in the hands of strangers, who took no notice of her. This tailor then seeing her, proposed her coming to us. The people with whom she was then staying knew the parents, and said they had received a letter from her father, who did not wish the little girl to return to him; but she might be sold for a "Ya-t'eo" (slave-girl), or be given as a concubine. When first brought here the child, though seven years of age, could not stand alone. Her knees are turned in. Poor child, she had a sad expression, and was so pale. She can now walk alone, and is altogether very much improved. She seems rather more innocent than the children here generally are.

## Chapel Opening at Yang-chau.

BY MR. J. J. COULTHARD.

**Y**ANG-CHAU has recently been the scene of an important event in the history of our work in that station—an event which we hope will prove a blessing to many poor souls, by causing them to hear, perhaps for the first time, of Jesus and His love—viz., the opening of a new chapel. It was not erected before it was needed; for the entrance to our old chapel had become so built up that, latterly, comparatively few troubled to visit it; whereas the new building is quite conspicuous and in one of the principal thoroughfares, where there is no lack of people to hear the glad tidings daily proclaimed within its walls.

The chapel has been in course of erection for several months past, under the supervision of Mr. Jackson. It is strongly and well-built, capacious (capable of seating comfortably 600 persons), light, and airy. It very much resembles a chapel at home, and presents a pleasing appearance.

On Friday morning, April 30th, Mr. and Mrs. Taylor, Mrs. Sharland, Mrs. Adams, and Mr. Pruett arrived from Nan-king to attend the opening services; and on the next day (Saturday) our party was further reinforced by the arrival of Miss Desgraz with her school and some natives from Chin-kiang. Altogether the foreigners numbered eleven, and consisted of, besides those just mentioned, the Misses Hughes and Smalley, and Messrs. Jackson, Hunt, and myself. We had much happy fellowship together, which we hope may not be fruitless, but result in great blessing.

On Saturday, May 1st, the chapel was prepared, and decorated with texts of Scripture printed in Chinese and illuminated with a number of prettily ornamented Chinese lanterns. In the evening of the same day, at seven p.m., the first preliminary meeting was held in Chinese. The meeting was a private one, and its object to pray for a blessing upon the words which (D.V.) should be spoken on the coming morrow, when the doors would be thrown open to the public. Outsiders desired very much to come in and see our proceedings, but it was deemed wiser to keep them out. It would have been impossible to conduct our meeting with the place filled with people, who would continually disturb us by moving about and speaking. Mr. Taylor explained to the native Christians the reason for which we had met together, and exhorted them to draw out their hearts in prayer and thankfulness to God for His goodness in giving the chapel and school-house adjoining; also for the help and protection granted to Mr. Jackson

and the workmen during the erection of the buildings. Messrs. Jackson, Hunt, and myself, Hsia Sien-seng, and another native engaged in prayer.

After the conclusion of that meeting, an English prayer-meeting followed, with the same object as the preceding one.

### OPENING SERVICES.

On Sunday morning, at seven, a service of song, with prayer, was held in Chinese.

At ten a.m. we had an English prayer-meeting, followed at eleven a.m. by a service for the native Christians. These meetings were private, in order to preserve the necessary quiet; but at the last-mentioned one, the doors and windows were opened, and although the crowd was not admitted into the chapel, very many outsiders saw and heard all that was going on without disturbing the meeting. Mr. Taylor spoke on Luke xv., and showed his hearers that as the good shepherd left his fold and went out into the wilderness to seek the lost sheep to bring it home again, so we had come to China—to Yang-chau—to seek to bring to Christ those who were lost: that as the woman lit her candle and took suitable means to search for the missing piece of silver, so we, with God's help and blessing, had built this chapel, where the candle of God's Word was being lit to bring light to those whom God would have brought to a saving knowledge of the truth; and as the father was so ready and willing to receive back his prodigal son, who had wandered far from home, so GOD our FATHER was waiting now with outstretched arms to receive any, however vile and sinful, who would come. The speaker entreated his hearers to turn at once and go to their Father, confess their sins, be forgiven, and eternal happiness and joy would be theirs.

After the meeting, any were allowed to come in and inspect the premises: a large number did so, and listened attentively to Hsia Sien-seng and others of us who spoke in turns. We did not like to close the doors when there was such a number of people present, so whilst some went home for refreshment, others stayed behind and talked to the people as occasion occurred.

In the afternoon at three, a public service was held and attended by a large number of both men and women. After a hymn was sung, Mr. Jackson addressed the meeting, telling them that he had now been living some time in Yang-chau, and with GOD's help had built this chapel. There was great cause for thankfulness to GOD, because



no lives had been lost, no serious injury had been received, and no disturbance or ill-feeling had been manifested by the people towards him during the whole course of building. Accidents in erecting buildings of a similar height were by no means uncommon, and he thought it very providential that they should have been comparatively free from them. To show the care which his Heavenly Father had taken of him and his workmen, he said that on one occasion when he and others were standing upon a high part of the scaffolding, the flooring beneath their feet gave way, but they just managed to save themselves from what would have been certain death, by catching hold of part of the scaffolding which remained.

Mr. Jackson then exhorted his hearers to serve such a faithful and true GOD as he and others had found Him to be.

After a few words from Mr. Taylor, followed by singing and prayer, the meeting was concluded.

In the evening, at seven p.m., another service of song in Chinese was held, when we again adopted the plan of allowing the people outside to see without disturbing our meeting.

#### BAPTISMAL AND OTHER MEETINGS.

On Monday morning Mr. Taylor conducted Chinese prayers, and afterwards held a meeting to consider the cases of the candidates who had applied for baptism, when five were accepted and two held over for the time being.

In the afternoon at three p.m. a feast was given to the Chinese children and women belonging to the schools: they did good justice to the hearty meal provided for them. This was followed, at four p.m., by a feast to the native teachers, candidates, and ourselves. After grace had been sung, as it was in the case of the children's feast, the attack was commenced, and all seemed to enjoy the repast, which they discussed with the aid of chopsticks.

In the evening, at six p.m., a baptismal service was held. The accepted candidates bore a nice testimony for Christ, and told of the difference they had experienced between

the old state and the new. Their happy looks helped to show the joyful change their hearts had undergone. Of these, one was a tailor, who had patiently waited for a long time before he was admitted into the Church; two were the sons of Hsia Sien-seng, a native of the SHANTUNG province, who was formerly a doctor and Romanist, but who, through the grace of God, has become a faithful Christian, and is now preaching "CHRIST and Him crucified." The remaining two candidates are girls belonging to Miss Hughes' school, who, though very young, have given good evidence that they are Christians indeed.

After the baptismal service, at eight p.m., we met to celebrate the LORD'S death, and receive the newly-baptized candidates into fellowship. After singing and prayer, Mr. Taylor showed the young converts what they must expect to meet with whilst in this world; the road to heaven was not all smooth, but there were temptations to be resisted, and hindrances to be overcome, besides which more or less suffering for righteousness' sake must be endured. Then he pointed them to Jesus, who was well able and very willing to undertake their cases for them, and urged them to cast all their care upon Him. Then and only then would they be safe: if they trusted to keep themselves they would soon find out their mistake, and dishonour GOD as well as themselves.

Mr. Jackson spoke a few encouraging words to the newly-received ones, telling them how glad it had made his and others' hearts to see them confess CHRIST before men. It was a very happy though touching meeting: we could not but feel for the young believers; for the persecution most of the Chinese undergo, from relations and friends as well as outsiders, because they will not worship idols or their ancestors, is very bitter; and were it not for the mighty power of Christ, which is well able to keep as well as save them, one would feel afraid to receive them, lest they should backslide or fall; but we know that in the precious arms of Jesus they are safe.

After singing another hymn, followed by prayer, in which Mr. Hunt and I engaged, the meeting was closed.

Since then preaching has been continued daily, and good numbers constantly attend.

## From Mr. Hudson Taylor.

*The following Extract from a Letter from Mr. Taylor has been placed at our service by the friend to whom it was written.*

**I** HAVE lately been visiting our stations in the Cheh-kiang province, and the beautiful scenery has vividly reminded me of the time when I was your guest in Switzerland. The hills here, of course, are not nearly so high, and there are no glacier views; but they are very fine, and the almost tropical beauty and fertility compensate for some drawbacks.

I am crossing the province from Tai-chau to Kiuchau, and have just crossed the range of mountains which divide the rivers which run directly eastward to the sea, from those which, running west and then north, join other rivers from the Kiang-si and Gan-hwuy provinces, and fall finally into the Hang-chau Bay. I wish I could give you some idea of our Chinese scenery. Generally the hills show themselves in three ranges, one behind and above the other. They are well wooded, and the ever-varying effects of light and shade under this brilliant sky may be imagined. As we neared the mountain pass, the valleys narrowed, and the hills heightened, the ground gradually rising. The scenery was occasionally bold, and

even severely stern, but more generally the grandeur was softened by the rich luxuriance of the foliage and produce, for many of the hills are terraced and cultivated in every available spot, and elsewhere trees and bamboos gracefully wave in the wind.

The ascent was very steep, up an almost continuous set of stone steps, steeper than an ordinary staircase. Close by, a stream of water poured over glorious rocks, and here and there fell in waterfalls, throwing out beautiful spray into the sunshine. The dells were a perfect fernery. As we ascended, the views were most lovely, mile after mile of rich luxuriant rice waved in the sunshine, a beautiful deep green, in terrace after terrace. Flowing water was in abundance. The lower hills were planted with tallow, camphor, and other trees, as well as bamboos, which gave place to firs, etc., in the higher ranges behind.

The houses of the well-to-do farmers, looked at a distance like gentlemen's seats embowered in trees, and here and there a rustic bridge, or a little water-mill with its large wheel, were in good keeping with their surround-

ings. We saw no pagodas near (a foreign artist would have introduced them freely into his views), but many a little temple or shrine nestled in shady dell, or crowned a picturesque crag. Fine graves, with their usual surroundings of shady cypress, and the peculiarly Chinese Memorial Portals, stamped the scene unmistakably.

The view from the top of the pass (only 2,250 feet) was very fine; a perfect sea of hills in every direction, and of every possible variety, was to be seen far above us, far below, and on every side. When you are tired of European scenery, you must come and see ours! But alas! in this beautiful land no one heeds the Maker of it all.

Except a few sheet tracts posted in front of some rest-sheds and temples by some of our own native helpers, I did not see or hear for days of any witness for the Lord. All is of earth, earthy indeed. *When will even the passing evangelist reach the hundredth part of China's villages and towns with his message?* We found few of the country people who understood the Mandarin dialect, or the Ning-po. While one could just make one's wants known, that was all; any attempt to communicate spiritual truth was met with a blank look, or by "can't under-

stand." In many places where now we have little churches, this was formerly the case, so one must hope that ere long these dark places may be enlightened too.

At each station I have lately visited I have been introduced to Christians converted since my previous visit, and in many places there is promise of a coming harvest. Our great need is for more spiritual power in those now in the field—missionaries and native helpers—of more native Christians filled with the Spirit, living for Christ alone; and of more foreign missionaries to lead the way. There are plenty willing to hear, but few fitted for speaking of Christ as a "living, bright reality," from the overflow of a heart full of *unintermitting* joy in the Lord. Yet this surely is our portion, and our duty. There is no such thing in *nature* as an intermitting communication of life—as from the vine to the branch, from the body to the members. Should there be in grace? Does not Christ give us His peace, His joy—Himself—to be our *constant* life and peace and joy and power? "In Thy name shall they rejoice all the day." "They shall walk, O Lord, in the light of Thy countenance."

## For the Young.

### HABITS AND CUSTOMS OF THE CHINESE.

*By Mr. Pearse, of Gan-k'ing, the capital of the Gan-hwuy Province.*

#### ON THE STREETS.



ONE of the most prominent objects on the streets of any Chinese city is the spectacle of squalid

#### BEGGARS.

You can never travel far without meeting some of these wretched beings, literally clothed in rags, and often covered with sores, or afflicted with some horrible deformity or loathsome disease. There are blind, lame, halt, and withered beggars; some men, some women, and some children. They are of every class and age; all miserable-looking and filthy in the extreme. Beggars abound everywhere; in the cities, in the villages, or by the roadside. Sometimes they go from house to house, and sometimes they lie or sit by the wayside seeking to excite the compassion of passers-by.

Looking at these poor Chinese beggars, one recalls the narrative of the "poor, the maimed, the halt, and the blind," collected from "the streets and lanes of the city," and gathered in to partake of the "great supper" provided for quite another class of guests, and thinks what a strange assembly it would be; also of Bartimæus who sat by the wayside begging, and of Lazarus lying at the rich man's gate, "full of sores and desiring to be fed with the crumbs which fell from the rich man's table." God is indeed "no respecter of persons," and looketh not on the outward appearance of such loathsome beggars as one frequently sees; they may become the objects of His love. One marvels at the grace which "lifteth up the beggars from the dunghill, to set them among princes, and to make them inherit the throne of His glory."

Of Lazarus it is said that the "dogs came and licked his sores." The

#### DOGS

and the beggars in China are not generally on such friendly terms as this implies; on the contrary, beggars are often followed by a number of these animals snarling and barking at their heels, and the approach of one of the fraternity is generally made known by the barking chorus with which all dogs in the neighbourhood greet his advent amongst them.

Knowing only our English dogs, it is difficult to understand why the Scriptures give dogs such a bad name; but a very short

stay in China is sufficient to make the matter clear. Many of those one sees on the street out here are filthy, diseased, and half starved, and are very wretched-looking creatures. Troops of them may anywhere be seen prowling about the streets in search of food, and will devour dead bodies, offal, and anything that comes in their way. So the Psalmist (Ps. lix.) compares the "workers of iniquity" to dogs, and says of them, "Let them make a noise like a dog and go round about the city, let them wander up and down for meat, and grudge if they be not satisfied." In the Old Testament frequent reference is made to the fact of dogs eating dead bodies. Notably the case of Jezebel and the threatened judgment upon the posterity of Jeroboam: "Him that dieth of Jeroboam in the city shall the dogs eat; and him that dieth in the field shall the fowls of the air eat" (1 Kings xiv. 11). On one occasion three men executed in this city were for some reason left unburied; on the day following the execution, scarcely anything was left on their bodies,—*they had been eaten by dogs*. And in a recent journey in the north of this province, those who were travelling with me saw some dogs feasting upon a corpse by the riverside.

Further, in Matthew xv. we are told that the woman of Canaan said to our Lord, when to try her faith He compared her to a dog, "The dogs eat of the crumbs which fall from their master's table." We are able to appreciate the force of this statement much better in China than we can at home. The poor dogs would fare badly if they depended upon the crumbs which fall from the table at meal-times in most English homes; but in China all bones, gristle, and other scraps which are not eaten, are thrown upon the floor, and swept up after the meal is over; and as most people, except in the coldest weather, take their meals with the street door open, if there is no dog belonging to the house, stray animals that happen to be in the neighbourhood have free ingress, and often manage to pick up a good meal of the crumbs that fall from the table.

Of course the chief use of the dog is to watch the house, and by barking to give timely warning of the approach of the thief or other unwelcome visitor. Thus Isaiah (chap. lvi. 10) compares the careless watchmen to "dumb dogs" that "cannot bark." And this brings me to my last point under this head, namely, "the



## WATCHMEN

that go about the city" (Cant. iii. 3). These men patrol the streets all night for the purpose of warning and protecting the unconscious sleepers against fire, thieves, and other dangers. Each man has a district allotted him; and he is, in theory, held responsible for the safety of the district under his care. Often in the dead of night you may hear them shouting at the top of their voices to frighten the thieves away or to caution people to be careful of their fires and candles. In spite of watchmen, however, thieves do break through and steal, and fires are by no means unfrequent, proving the truth of the Psalmist's words, "Except the LORD keep the city the watchman waketh but in vain."

"Watchman, what of the night?" is a question often asked in China; not perhaps in so many words, but the Chinese have no clocks and watches, and if they lie awake at night and wish to know the hour, they need only listen for the tap, tap, of the watchman as he goes his rounds and beats the watches, to learn how far the night is advanced, and how near the day is at hand. Many a time have I myself listened for the watchman; and as I counted the number of taps upon the piece of bamboo which he carries for that purpose, have said to myself, "The morning cometh."

The night is divided into five watches, and when the Chinese refer to any particular hour of the night they invariably do so by speaking of such and such a *watch*, and it is an interesting fact that the watch at two o'clock is called the "cock-crowing." This enables one to understand what was probably the meaning of the Lord Jesus' words to Peter, "Before the cock crow, thou shalt deny Me thrice."

The word of the Lord which came to Ezekiel was, "Son of man, I have made thee a *watchman* unto the house of Israel: therefore hear the word at My mouth, and give them warning from Me." And God's message to each one of us in our several spheres is, "I have made thee a *watchman*." May He who has appointed us to the office enable us just to hear the word at His month, and then to be faithful in warning the wicked, so that many may turn from their iniquity and be saved, and we ourselves may also deliver our souls from blood-guiltiness.

## Brief Notes.

**MR. GEO. KING** writes from Han-chung, in SHEN-SI, on May 18th:—"The last two months have been rather chequered with ups and downs, but our faith in God has been strengthened, and our spiritual life energized by the experience. The first six weeks were busy indeed: preaching and dispensing medicines all day, till at night I could scarcely stand from fatigue—more especially as the calls to save the lives of persons who have poisoned themselves by taking opium have become more and more frequent by night and day. I suppose between thirty and forty have been rescued, scarcely a night and day pass without a case. Then serious opposition arose: threatening placards were put about, leading to much earnest crying to God and careful thought. They were, however, soon suppressed by the magistrate, who, I believe, is determined that we should live in peace."

**MISS FAUSSETT** writes from the same city on May 24th:—"We arrived here in perfect safety on Saturday, the 22nd, after a journey of twelve weeks. We owe our safety, not to any wisdom or prudence of our own, but to the good hand of our God upon us. Mr. and Mrs. King are earnest missionaries. Mr. Easton is here at present, having come over for a few days from KAN-SUH. Mr. King is trying to arrange with the Chinese for some of their children to come every morning to be taught. I want to be as busy as possible, and to live each day as though I had only that one day to live."

**MR. PARROTT** writes from P'ing-yang Fu, SHAN-SI, on May 17th:—"I start off to-morrow or next day with two native helpers for Bible work in cities south of this. I feel weary and somewhat cast down, but my hope is in God, and I shall yet praise Him. We have had a little persecution here. The magistrate has put out a proclamation warning the people against the corrupt religion of *Shang-ti* (the name used for God), and one

of our candidates for baptism was severely beaten at a *ya-men* a week or two ago for coming to us. Mr. Turner is working at this station, and selling a good deal of medicine for the cure of opium-smoking; good is being done in this way. Mr. Elliston returned yesterday from his visit to T'ai-yuen Fu. He left Mr. Drake well and happy in his work, a school of forty boys, sufferers from famine. The ladies also were well, and the other missionaries busy."

**MR. DRAKE**, writing from T'ai-yuen Fu, in SHAN-SI, on May 29th, informs us that the work in that city seems to be going on nicely and without any serious difficulty or opposition. There are, however, unmistakable signs that in North China we may anticipate such difficulties, and we shall be thankful if friends at home will seek special wisdom and grace for our brethren and sisters working in these regions.

**MR. CAMERON** writes from the city of Yu-chau, on June 2nd:—"You will, perhaps, be surprised to find we are not beyond this point yet; it is not an easy matter to move rapidly with our *impedimenta*. The American Board has a mission station in this city, and there is a Christian family residing on the premises. The father, who has been a member for fourteen years, speaks to all who come in, and some of the missionaries spend a short time every year in the house. Since leaving Peking we have passed through some very fine mountain scenery. The crops, however, are backward, and much of the soil seems poor. I hope when we get to the south of the great wall we shall have more encouragement; we have not been able to sell many books since leaving Peking, though many have heard the spoken message."

**MR. FIGOTT** also writes from the same place, on June 2nd:—"My stock of tracts is not so large as I could wish; I hope, however, to be able to leave a few everywhere. Since leaving Peking I have been able to dispose of as many as I could allot to each place. Between Kwang-ch'ang Hien and this place there is a mountain pass about 13,000 feet in height, on either side of which are splendid gorges covered with abundant and lovely vegetation. We have had many delays on the way—perhaps, without them we should have passed too quickly for God's purposes. We need much prayer that God may keep our heart full of the living, loving Lord, and that we may be made a rich blessing as we journey onward."

**MR. JUDD** writes from Chefoo, SHAN-TONG province, on June 28th:—"Hu Si-fu and I have been doing some work in four large villages not far from here. The people were considerably opposed to our going among them until they found benefit from medicines given them for the sick, and this made them more accessible. One poor fellow came, a few days ago, a distance of forty miles for medicine. May their eyes be opened to know the power of Christ to heal the broken heart! Several women have been to the house lately for medicine, for which we are glad, as otherwise they would not venture inside our door. They say our cellars are made to put children in. I am unable to tell of any more conversions, but I feel sure that God is doing a preparatory work among the people."

**MR. RUDLAND** writes from T'ai-chan, on June 18th:—"We have just had a good conference. Mr. Williamson came in just as we were beginning our first meeting, which made it all the better. The money just received will enable me to keep the press going a little longer. I shall be glad if you are able to help me soon, with a few dollars, even, for I hope to keep it at work as long as I have a dollar left and a little rice to eat. The Gospel of Matthew, in the colloquial of this place, will (D.V.) be finished in a few weeks."

## ARRIVALS FROM CHINA.

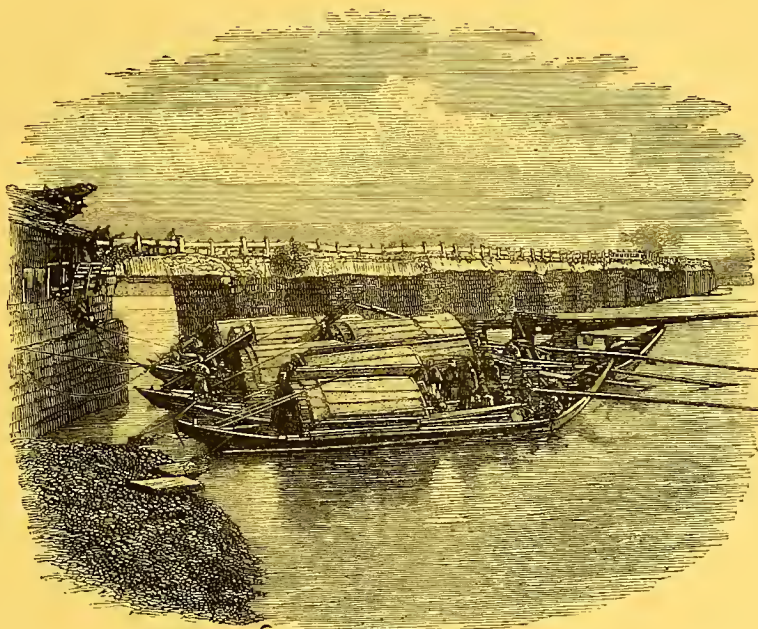
**MR. J. JACKSON**, after fourteen years absence in China, has returned for a season of rest and change.

**MR. J. MARKWICK**, owing to failure of sight, has also returned for surgical aid, which it was deemed necessary for him to obtain in England.

## DEPARTURES FOR CHINA.

IN the course of the next few weeks it is hoped that five new missionaries may leave for China—to be soon followed, we trust, by others.

# CHINA'S MILLIONS.



UPPER BRIDGE, FU-CHAU.

## Han-chung, Province of Shen-si.

FROM THE DIARY OF MR. GEORGE KING.

**O**UR readers will rejoice with us in the widely-opened door God is giving in Han-chung, our first station in the province of SHEN-SI. The man whose baptism, on March 7th, is mentioned in the following diary is, we believe, the second SHEN-SI man who has made public profession of Christ in connection with our work; one man, who heard the Gospel from Mr. Baller, on the occasion of his first visit to SHEN-SI, in September, 1876, having subsequently been baptised. May many others be speedily brought into the fold of the Good Shepherd!

Mr. and Mrs. George Parker left Han-kow, on May 3rd, for SHEN-SI. They would probably stay a few weeks at Fan-cheng on their way up. Two other brethren are expected to follow them shortly, if the indications continue favourable.

It is a cause for devout thankfulness that our brethren and sisters are now resident in five of the nine formerly unoccupied provinces—viz., SHAN-SI, SHEN-SI, KAN-SUI, SI-CH'UEN, and KWEI-CHAU; and that there is good reason to believe that in each of them souls have been already added to the LORD. In HO-NAN, too, though no residence has been effected, several have professed faith in CHRIST.



**H**AN-CHUNG, *Tuesday, February 24th.*—My patients become more numerous daily. Every day I preach two or three times. The number of hearers vary, and I endeavor each time to speak on a new subject; as, for instance—God's existence and nature, God's love and bounty, God's wisdom, man's need of a sacrifice to take away sin, the vanity of earthly things; in conclusion each time telling them more or less of the salvation Christ has wrought for us. The hearers are very respectful, and I am encouraged to see that they recognise in some degree the object of my preaching.

At this time of the year bands of pipers intrude themselves without leave, and having piped to their hearts' content look for payment. Those who work the dragon-lanterns also walk forcibly into our place, with the crowd following, and, without any reference to our expressed wishes, carry on their manoeuvres. Another night, and a party from a temple outside the city came into our front hall to go through their performance with the "pleasure-boat"—a boat made of paper, in the middle of which stands, though apparently sitting, a man dressed as a woman, who works the boat very prettily as though tossing on the river, and the attendants each perform their parts—one, the boatman, acting as if rowing. The whole is accompanied with singing, music, clanging, and banging on the gongs.

*Sunday, February 29th.*—I have been very busy lately; large numbers of patients and hearers, as a rule, come daily. I am sure friends would rejoice to see the number of people sitting and standing quietly listening to the truth. I can now dwell more fully on Christ's atoning work, which I find a great blessing to myself spiritually, and can only praise God for His goodness in giving me the opportunity of thus proclaiming His Gospel daily in a place never so privileged before. One very pleasing feature this afternoon was the presence of some fifteen to twenty Chinese women, very respectable, nicely dressed, and well-behaved. They listened with wrapt attention all through the long address. Some of them had been sitting with my wife before the preaching commenced, and others payed her a visit after it was over.

A little girl, blind in both eyes, who took, two months ago, some medicine away with her into the country, came to see us to-day. The disease has almost left one eye, and she is very pleased, as may be imagined.

A SI-CH'UEN man comes very frequently, and has now gained a good idea of the truth. He wished much to be received as a Christian, but I felt it wise to wait, and told him to come to worship this evening, which he accordingly did. It was nice to have three Chinese women, and four men, with two boys, at our little service.

#### SUFFERERS FROM THE FAMINE.

There are many individual cases of need coming under my notice daily, that I shall be glad to help when I get a further instalment of the famine fund. These are often really famine cases, for though the famine be past for the present, its consequences are not. If I could get into the country, I should find much destitution, and lack of the commonest necessities of life. One man to whom I gave a little help the other day was a native of SI-CH'UEN, and had come up here hoping to make money, being a "siu-ts'ai," or B.A. His money is all spent, his son out working for simply his food, his wife lying ill with fever on a bed of straw upon stones, and he himself is far advanced in consumption, I fear.

I feel now that I have put my hand to the plough more really than ever, and shall be glad to work on and on among the people till the Lord call me home.

#### HEALING AND PREACHING.

*Thursday, March 4th.*—My patients generally keep me very busy all the morning, and, indeed, till the time comes for preaching. I think I felt more helped in speaking yesterday afternoon than ever before in China, although God's power has been specially manifested from the very commencement of the work here. Yesterday I began with only a few hearers, and directed attention to the error of teaching people to do good that they may have their sins forgiven; whereas God's plan is first to forgive a man, and then send him to work out of love and gratitude. This led to speaking of what things we should ask God for, the most important being the forgiveness of sins. I then showed the foolishness of giving entire attention and care to this world,

which passes away, while neglecting the soul that can never die, and appealed to them at some length, while they seemed much solemnized. A man came in and sat by me then, who said he presumed the Being we called God was the one the Chinese styled the "Pearly Emperor." He soon saw the difference between the CREATOR and all created things, including heaven and earth, which I told him before very long would be destroyed by fire, a thing seemingly impossible, but in no wise difficult to God. This paved the way for an earnest appeal to my hearers as to what refuge they would have in that day, seeing that neither mountains, nor rocks, nor any other thing could hide them from the face of Him that sitteth on the throne; and since in that day none but JESUS could be our refuge, I pleaded with them to trust in Him now. The impression made seemed to continue and deepen towards the close, and when I rose and asked them to remember well my words, and come again, they rose simultaneously, and saluting me, quietly and solemnly left, except one or two patients.

#### INQUIRERS.

One thing encouraged me to-day. A man who has been inquiring now for some two months, is very anxious to be baptized, and if I find no reasons for thinking him untruthful in his professions, I shall probably baptize him soon. I have never yet had to do with an inquirer whose questions go so deep down into the truth—it is a treat to talk with him and meet the difficulties he proposes.

Then another young man came, especially to ask how he was to worship God, whether it was necessary to make any offerings of tea, wine, and such like; and I tried to show him that those things were of no value in God's sight, and gave him some idea of prayer, inviting him to our worship on Sunday.

*Friday, March 5th.*—A large number of persons came for anti-opium medicine. I find there are more who have broken off the habit of smoking opium through our medicines than I was aware of. Some forty or fifty women come for medicines for various ailments daily. Many of them go up and sit with my wife for a time. I am very thankful for the many patients benefited. Very many, especially with chronic eye diseases, come to me; some unable to see in the least, became able to do so, though mistily. One old gentleman described the effect of the medicine upon his wife's eyes as magical. To-day I had, among others, women from a city eighty miles to the east, called SI-kiang Hien. They had come up on a pilgrimage to a renowned idol. A young man came in the afternoon for anti-opium medicine; he smokes daily about a Chinese ounce of the watery extract, which costs him 1s. 4d. daily, or two pounds sterling a month (a very large sum, where a carpenter only gets sixpence for a day's work). He said he had sold all his things, and would be reduced to poverty if he did not stop the smoking.

*Saturday, March 6th.*—After seeing some fifty patients, I went in front of the house and preached, having some forty or fifty hearers. They listened very attentively. When telling them of the day of judgment awaiting all those who do not believe, one man much wished to know how long it would be yet delayed. They seemed much struck with the metaphor of the watchmen in Ezekiel, when I compared my case to his, and told them "Woe is me, if I preach not the Gospel."

The man wishing to be baptized came this afternoon, and I was glad to find that he had never smoked opium.

*Monday, March 8th.*—Yesterday I counted the patients and found there were 166. I had a large number to listen to my preaching before dinner, and hope some impression was made; indeed, I know there was, by the whisperings and countenances of the hearers.

#### FIRST BAPTISM AT HAN-CHUNG.

On Sunday afternoon we assembled for worship, and I expounded the parables of the wedding feast in Matthew and Luke. After worship was finished, I examined the candidate for baptism, and he answered most satisfactorily. I cautioned him especially against the supposition that baptism had any inherent or mystic benefit, and against joining the Christian religion with the hope of gain. An old man who accompanied him began telling me a tale of his wrongs, wishing I would get them redressed by the magistrate; but the other one soon checked him, and told him that we did not interfere in these matters.



Afterwards I baptized the candidate who is named Hoh, and who has been for years a vegetarian. I trust he will prove a true and earnest Christian, and a good soldier of the cross. We are much pleased with his conduct and testimony.

We were also much pleased at having some twenty to thirty people at our service in the evening. They were very well behaved and quiet, the children included, contrasting most remarkably with casual hearers elsewhere.

#### SUICIDE BY OPIUM-POISONING.

I have been called lately to attend five cases of opium suicides. The first was a poor woman badly treated by a brutal husband. The natives had given her various emetics, but without effect; it was not many minutes, however, before the emetic I gave her began to work freely. She required after-treatment, and is, I suppose, recovered. The next was that of a young fellow about seventeen or eighteen years old, whom I treated successfully.

The third proved to be one of drunkenness, although the young man had probably swallowed a little opium for roguery. Two cases were unfortunately beyond all cure. The one was a young man who had lost a great deal by gambling, and swallowed opium because he had nothing to pay his debts; and the last was an old man over fifty, who lived a mile outside the city: when I got there he was unable to swallow, could not be roused, and died soon after.

Mr. Easton's servant and my old coolie who used to carry about the clothes for me when we distributed early in 1879, came a fortnight ago from Ts'in-chau, bringing letters and money; for the latter we had been crying to God, and were much strengthened by the manifest answer to our prayers.

I continue busy with the dispensing, between 140 and 160 daily have come for medicine, and as many of these take medicine for three or four persons, it is no slight matter to supply them. I had some nice times of preaching, although not generally to such large audiences as before.

## Bible Colportage in Si-ch'uan.

### FROM THE DIARY OF MR. S. R. CLARKE.

**L** EFT Ch'ung-king this morning, Tuesday (October 7th), in company with Mr. Mollman, for Chen-tu Fu, the capital of this province. Dined at Kaotien-tsi (forty *li*), and fifteen *li* further on put up at a village of about 100 houses, in an excellent inn.

*Wednesday*.—Twenty *li* brought us to Hu-k'i Ho, a village with several streets, and perhaps 1,000 inhabitants. Sold Scripture portions, and Mr. Mollman preached. Another twenty *li*, and we reached Pih-shan Hien, a small walled city of about 5,000 inhabitants. The people were much interested by our arrival.

*Thursday*.—Market-day, the townsfolk busy. Went through the city twice before noon selling books. In a temple, where a cotton-market was being held, Mr. Mollman preached, and we sold a few books. After dinner we went out again: numbers of people were none the better for wine. Our sales in this place were but small, but several people came to our inn to inquire about the doctrine.

*Friday*.—Sold a few portions at the village where we stayed for dinner. On the road saw some splendid cannel coal, and much salt. Passed paper mills and potteries. At a mining village where a theatrical performance was going on, sold a few portions. About three p.m. reached Hu-fung-Chang, a large village: it was market-day, and the streets were crowded with people. Passed twice through the place, and then sold books in a temple. There was quite a demand for them, and we sold about 1,000 cash worth.

*Saturday*.—No more buyers this morning, so went on and reached T'ung-liang Hien about one p.m. The magistrate asked to see us, and was very affable. Were not able to sell many books. Paid off the coolies who had carried our books.

*Sunday*.—After breakfast, went outside the city: rested beside a small pagoda. Mr. Mollman, preached the Gospel to the people who came to see us. In the afternoon several persons came to our inn to hear the doctrine.

*Monday*.—Left early, and about eleven o'clock reached a village. It was market-day, and great numbers of people were on the streets and in the temple. Went out, preached and sold books, but there were not many purchasers. At four o'clock reached Yuen-lu-ch'ang. Numbers of people were feasting in the different rice shops, and in one place many well-dressed women: there must have been about

fifty of them. I think it was a festival in honour of one of the gods. Put up our mules at one of the inns, and went out to preach and sell Scriptures. Not a single buyer. Returned to our inn, and afterwards a man came to purchase a portion. We were very glad of this, as we did not quit the place without leaving the Word of God amongst them.

*Tuesday*.—About midday rested awhile on our journey, and sold several copies of the Scriptures. At four o'clock arrived at one of the suburbs of Ta-tshu Hien, a considerable place, and where a great deal of trade appeared to be going on. Passed over a fine bridge with shops on either side of it. Shortly afterwards we entered the city, and lodged at a comfortable inn.

*Wednesday*.—Went with Mr. Mollman to sell books, and stayed on the streets till nearly four p.m.

*Thursday*.—Started again this morning on our way, and by twelve o'clock reached Chung-an-ch'ang, the largest village we have passed through. After dining and sending on our coolies, we went out into the streets to sell books. We did very well, selling upwards of 800 cash worth of Testaments and portions. After four o'clock we left, and making as much haste as possible overtook the coolies, etc., at a wayside inn, which resembled a barn more than anything else.

*Friday*.—Started early, and after walking ten *li* we breakfasted, sold a few portions and proceeded. About ten o'clock reached Shih-yang-ch'ang. Here we sold a number of portions and pictures. This evening put up twenty *li* further on.

*Saturday*.—Left after selling some portions of the Scriptures, and by noon arrived at a small place which has four large temples in good repair. Here we preached for a while and sold some books. At five p.m. we reached Gan-yoh Hien, where before night we sold a few Scriptures. Spent Sunday and Monday here.

*Tuesday*.—Left after selling a few portions, and twenty *li* off came to Yuen-yang-ch'ang. It was market-day, and great numbers of people were in the place. Sold over 1,000 cash worth of Bibles and portions. Then went on twenty-five *li* further.

*Wednesday*.—Market-day. Stayed till nearly midday, and had tolerably good sales. Reached Yoh-chi Hien about half-past five p.m.



*Thursday.*—Went out this morning to sell books, and met with fair success.

*Friday.*—Left at noon. After going twenty *li* we stayed for a time to sell some books and have dinner, and then proceeded twelve *li* further.

*Saturday.*—Left before breakfast, and after going eight *li* came to a hamlet containing about forty houses and a few shops. Another eight *li* brought us to a small

hamlet of about thirty houses, the inhabitants of which are, we were told, nearly all Roman Catholics. Here we were able to sell no scriptures. After travelling twelve more *li* we reached a place larger than either of the two just mentioned, where we had dinner, sold some scriptures, and then continued our journey. At three p.m. we reached Lung-chuen-si. About five *li* thence we were agreeably surprised by a change in the scenery. All the way from Chung-king Fu we had been going over hills or passing along valleys; but as we neared Lung-chuen-si we suddenly emerged from out of the hills, and saw spreading out below us a comparatively level stretch of country, studded here and there with houses and clumps of trees. The colour of the soil was also different: the soil of the hills was most decidedly red, but that of the plains below seemed to be of a dark yellowish hue. We were about a mile from the river but could not see it, as

it flowed between fields of sugar-cane. What seemed to be a plain was, as we found afterwards, not quite so level as it appeared.

Lung-chuen-si is a considerable market-town. When we entered it was market-day: the streets and shops were crowded with people. On the street sold all the Scriptures we had with us, and then went to meet the coolies. We met them and the colporteurs just outside the town, got a fresh supply of books and went on with the sale. In all we took nearly 1,000 cash, and got along with the people very well.

*Sunday.*—After prayers this morning went out. The streets were as busy as ever. What a blessing a Sabbath day's rest would be to these people, if they knew how to spend it! What would I give now to pass a thoroughly English Sabbath! We went along, having the river on one side and tall plantations of sugar-cane on the other. Across the river we could see the fields of sugar-cane stretching for miles; further on, on every side the hills

fenced in the plain. It was refreshing to me to look at the river, which was about 250 yards wide, and was full of clear water. After seeing nothing but the muddy Yang-tse-kiang for above twelve months, it seemed as if we had reached another land, the stream reminding us of the river of pure water clear as crystal. We walked for about a mile, and then turned from the riverside, and made towards a group of cottages. Here we sat down on a little stone bridge under a tree, and to the passers-by and people from the houses Mr. Mollman explained the way of salvation. I like those wayside gatherings: it is not so much *preaching* the Gospel, as talking about it, teaching and explaining. It was seed cast by the wayside; but by the Holy Spirit some of it may have been borne into prepared ground. The day will declare it.

*Monday.*—We entered the city of Kien-chau about one p.m. and settled in a very comfortable inn. Paid off

coolies. Stayed over Tuesday, and were out nearly the whole day, and sold about 3,000 cash worth of Bibles and portions.

*Wednesday.*—The first eight *li* brought us to Shih-k'ian-tsing, a very large place, about the same size, I should judge, as Kien-chau. We stayed about two hours and sold nearly 200 cash worth of Scriptures. After proceeding twelve more very long *li*, we had dinner and sold some portions. At dark we put up at an excellent inn.

*Thursday.*—Left after selling some twenty portions of Scripture. Late in the evening we reached Lung-chuen-

### ILLUSTRATIONS FROM THE PILGRIM'S PROGRESS IN CHINESE.—No. X.



Passing through the Gates.



yi, a large place, quite as large as some of the cities we have passed through. Went at once on the street, and took nearly 2,000 cash.

*Friday.*—Set off for the capital, which we entered by the east gate at dusk.

*Saturday.*—Chen-tu Fu is a much finer city than I expected to see. Many of the streets are wide, with handsome shops on either side. All the day the whole place seems to be in a bustle. The streets teem with people; men on ponies and men in chairs hurry along, jostling each other, and putting the pedestrians in danger of life and limb. At various cross-streets I was often strongly reminded of London in the neighbourhood of the Bank, though of course the streets are not so wide as in our metropolis. The wall is about forty feet wide, well and evenly paved, with here and there a small guard-house nearly in the centre. The people everywhere treated us politely. We remained there till Thursday.

*Thursday.*—Started this morning for Sin-tu Hien, a distance of forty *li*. There we found a comfortable inn, and discharged our coolies.

*Friday.*—Went on the streets to preach and sell Scriptures. This Hien is larger than any we passed on our way up.

*Saturday.*—Left this morning, and reached Kin-t'ang Hien. We at once went on the streets to sell what books we had. This is a considerable place, still larger than Sin-tu Hien, and crowded with people. Spent Sunday there.

*Monday.*—After going thirty *li* arrived at Chiao-kia-tu, a large, busy place, with considerable shipping. Boats of large size can get no further up the river than here, though smaller ones can. From this place we went by water to Kien-chau, which we reached on Friday about two o'clock in the afternoon, and put up at our old inn. Settled off with the boatmen, and parted excellent friends.

*Saturday.*—Left early and reached Chi-yang Hien in the evening, and on

*Sunday* rested in a tea-shop, and preached to those who gathered round.

*Tuesday.*—Reached Chi-chau, a considerable city with large suburbs. On Wednesday slept at Nu-kiang Hien, and on Thursday, at Luh-ch'ang Hien. On Friday evening came to Yung-ch'uan Hien. There we rested the whole of the Sunday, being thoroughly spent.

*Monday.*—Started very early this morning, and late on Tuesday reached Chung-king Fu. We were quite tired out, and our mules could only just manage to tumble along under us. It rained the whole day, and I had been wet through since morning. It was so late that we were obliged to go round to another gate, as the one nearest our house was closed. It was quite dark, and when once inside the city we had to ask our way to the "Jesus Hall." We asked a coolie who was carrying a chair, but the gentleman inside answered us. "Are you going to pay your respects to Li Sien-seng (Mr. Nicoll)?" he asked. "Has he returned?" We told the gentleman we were only returning from a journey ourselves, and did not know. He then descended from his chair, made us a bow, and directed us how to go.

When we reached our destination, tired as we were, we were refreshed to find brothers Riley and Wilson both in excellent health. The work of God had, as far as we could judge, prospered in our absence, and we had nothing but good news to exchange. Surely "as the mountains are round about Jerusalem, so is the Lord round about them that fear Him."

"My table Thou hast furnished  
In presence of my foes;  
My head with oil Thou dost anoint,  
And my cup overflows."

## A Journey in the Kwei-chau Province.

FROM THE DIARY OF MR. BALLER.

**T**HE following notes from Mr. Baller's journal are not only interesting in themselves, but are valuable as giving the observations of one who has travelled in many of the provinces of China, and who is therefore qualified to compare one with another. Mr. Baller and Mr. Trench, it will be remembered, escorted Mrs. Wm. McCarthy and Miss Kidd from Wu-ch'ang to Kwei-yang Fu, the capital of the KWEI-CHAU province, to join Mr. and Mrs. Geo. Clarke and Mr. Broumton there. To reach the borders of KWEI-CHAU our friends had to travel more than seven weeks by native boat; but amongst the mountains of that province the rivers are not navigable and the journey has to be completed by road. Travellers proceed in sedan chairs or on foot, passing the night in native inns at the end of each stage.

**O**UR nine days' overland journey was a most enjoyable one, rendered doubly so after our long boat journey. The weather also was fine. The poverty-stricken appearance of the country we passed through contrasted unfavourably with the well-to-do air of HU-NAN, which is perhaps one of the richest provinces in the empire. The city wore a desolate appearance, being in places little better than heaps of ruins, with one street running down the middle. In these towns, even in the way of provisions, but little could be bought; indeed,

they were the most woe-begone cities I have seen anywhere in China, with the exception of some of the cities in HO-NAN during the time of the famine. The people were poor and miserable-looking, and I suppose that seven-tenths of them smoked opium. They appeared apathetic and indifferent to everything. But there is not much room for wonder if we consider the troubles through which they have passed. Most likely they were all sufferers in the rebellion of the Miao-ts'i which raged here for over twenty years. Judging from the present scanty



ness of the population and the devastated state of the country, a large proportion of the inhabitants must have been slain.

There was but little curiosity or interest shown in us. Our sisters, however, had visits from women in several of the places where we stopped for the night, and they appeared interested in the truth they heard. They understood most of what was said, and spoke Chinese without much peculiarity.

It was sad to see the number of little shrines and temples newly erected all along the road. Many of them were smeared with the blood and feathers of fowls offered in sacrifice to the idols—a practice only seen, by me, in western China. The fact of blood being shed, however, gave an opportunity of speaking of the precious blood of Christ, as of a lamb without blemish and without spot. What is needed at this time is widely extended itinerant work, that the people just recovering from their years of sorrow and misery may learn of the One who gives to the weary rest.

The amount of opium grown here is really fearful. Both on the HU-NAN and SI-CH'UEN sides of Kwei-yang Fu the whole country is covered with it. It certainly looks very lovely, the poppy flowers at this time, when they are just in bloom, presenting such varieties of colour. The petals of some were pure white, of others, a delicate pink with white edgings, while others were deep red, or crimson, or else a magnificent dark blue.

The cultivation being so extensive, opium is very cheap; in many places the crude drug could be had for little over 1,000 cash a pound (about 3s. 6d.). The devil has made it very easy for the poor people to become slaves to the accursed habit of smoking it.

We saw people gathering their opium harvest. A small three-bladed knife is used to make an incision in the poppy-head as soon as the petals fall off. The drop or two of milky juice that oozes out is after a little while scraped off with a small curved knife into a bamboo tube, and a fresh incision made. The process is repeated two or three times until the supply is exhausted. The juice thus collected is dried in the sun; it then turns jet black, and is ready for the market. It is only within this generation

that opium-smoking has become so common in KWEI-CHAU.

The scenery through which we passed is the finest I have seen anywhere. Our road lay over high mountains; and as we crossed some elevated pass we could see good high hills down below like mere mole-hills. In the grey mornings before the mist had lifted, their cone-shaped tops just appeared above the clouds lying in the valleys. It looked like a vast white sea dotted with islands here and there.

Three days before we reached Kwei-yang Fu we met Mr. Broumton, who is stationed in that town. He was on his way to a gathering of the Miao-tsü at some little village off the main road. He had been studying the language of one of the Miao tribes living near Kwei-yang Fu, but he did not care to go on with it unless he thought it would be understood by other tribes. At the gathering to which he was going there would be representatives of other tribes, and he was in hope of being able to put this point to the test.

Mr. and Mrs. G. W. Clarke received us very kindly at Kwei-yang Fu, doing everything in their power to make us comfortable. The day after we arrived Mr. Clarke succeeded in renting another house for the ladies. It is at the other end of the street from Mr. Broumton's house, and is suitable in every respect. Rent, four ounces of silver per moon. The landlord is a small mandarin, and we found him affable and kind.

As there was no need for my making a lengthened stay, I left for Wu-ch'ang in a few days, accompanied by the evangelist, the old umbrella-maker. I left Mr. Trench engaged in Scripture colportage in KWEI-CHAU, whence he proposed going on to the still more distant province of YUN-NAN. On my way back I took the other route by Chung-king and the SI-CH'UEN province, and after seeing Mr. and Mrs. Nicoll and other friends, in due time arrived safe at home at Wu-ch'ang. We have indeed received numberless mercies on land and water, amid danger and trial. "Blessed be HIS glorious name for ever, and let the whole earth be filled with His glory." Amen and amen.

## Work in Shao-hing.

BY MR. MEADOWS.

**D**URING the year all our usual agencies have been in active operation. There has been daily preaching in our Gospel halls, together with selling of books, tracts, and Scriptures; itinerant journeys have also been made. Miss Murray, besides superintending the girls' boarding-school, has, with her Bible-woman, visited from house to house, and taken journeys into near villages. My own wife has also made many visits in this city with one of the Bible-women.

Our Sabbath services have been well sustained; oftentimes the seats have not sufficed for the hearers, and a quiet, respectful attention has been paid to our message. The Wednesday prayer-meetings for women, held in Miss Murray's schoolroom, have been refreshing and strengthening to those present; and the Saturday evening and Sunday morning public prayer-meetings have been very helpful to our Christians and to the work in general. On Sunday afternoons the women's class, begun by Miss Turner, is now carried on by my wife, and Miss Murray

holds a Bible-class with the girls at the same time. The Sunday afternoon services for Christian men and the heathen in general, held in the Gospel hall, have been most interesting and encouraging; our blessed Lord and Saviour has been set forth, both by foreign and native preachers, in all His mercy and willingness to pardon. I have listened to sermons and exhortations from native preachers in which nothing was wanting to set forth a gracious, all-loving, all-powerful One—a crucified and risen Saviour. But we must confess our deep-felt need of being more filled with the Holy Ghost. I notice that this feeling is expressed in different ways at our missionary weekly prayer-meeting of foreigners in this city. May He soon graciously respond to our longings and prayers, and do exceeding abundantly above all we ask or think.

I have noticed a great falling off in the number of "tin-foil workers," and Mr. Drew, the commissioner of customs at Ning-po, who was passing through this city last week, confirmed this fact, by telling us that

imports in "tin" (as it is called) have fallen off considerably of late. Mrs. Meadows commenced a "sewing-class" last winter, but the women in this neighbourhood can make more money at "tin-foil" work than by attending a "sewing-class." When the "tin-foil" trade thrives most, idolatry runs mad,\* so we are thankful for any signs of decay in the trade. I trust it is a *real* "decay," and not a mere "depression of trade."

Our journeys to the out-stations, and itinerations in this vast plain have been encouraging and stimulating to one's zeal, though the sights and scenes witnessed were very saddening. The farmer's festival of "Jih wōng we" (procession of the "ten kings of Hades") brought together at Shing-hien many thousands from all parts of this department or prefecture; for miles around the roads were lined with pedestrians, chair-bearers, and coolies. The streets from morning to night were thronged with both young and old, all bent on paying homage to the frightful-looking gods carried along. It was a fruitful season for gamblers and idlers of every description; fighting and bloodshed were common; near our own chapel a nephew stabbed his uncle in a quarrel over ancestral property, at the very time of the worship of the dead. (At this festival the people pay visits to their deceased ancestors' graves and perform worship on a large scale, and vie with each other in the display of their worship.) On Sunday morning we were startled by horrible yelling right under our chapel window, and such fighting as is seldom seen in the more refined cities of the plain. The Shing-hien people are exceedingly rough and bold, and they fight with bludgeons, knives, or murderous field implements without much ado. We dare not open our chapel-doors at such times, and our worship has to be carried on very quietly. The natives instinctively feel this, and perform their devotions in subdued tones, though at other times the Shing-hien Christians are rather loud and demonstrative in their worship and preaching. At times, during this very festival, they made me fear for them, as they addressed their friends and neighbours in no measured terms. They never make any apology for speaking the truth about Jesus dying, rising again, and living for sinners, nor for telling them that they will *all perish* except they repent and believe the Gospel. Heaven, hell, death and judgment are *realities* to the Shing-hien converts, not shadows, nor fine-spun theories.

I was unaware this festival was being held until I reached Shing-hien about ten o'clock at night: fortunately the people were so many, and the night so dark, that I got to the chapel without much effort. When a few did notice me, they were pushed on by the crowds behind so unceremoniously that they had enough to do to look after themselves, without calling attention to me. Oh, how painful it is to see farmers and hillmen, and nicely-dressed, good-looking young women, together with grey-headed old dames, all wending their way to the different temples and shrines to worship senseless idols. If many of God's children, who are used to quiet, solemn worship, had been with me, their hearts would have turned within them. The word "*idolatry*" is so familiar to Bible-reading people at home, that its true import, and the degradation it involves, is seldom realised.

The Lord has graciously given us, during the year, eight additions to the Church in our out-stations, and four at Ning-po, while two have died. With these ex-

ceptions our statistics stand about as they did last year.\* The Christians of Shao-hing still pay half the pastor's salary, namely—36 dollars a year, and they help the poor of their Church very liberally as occasion requires. We have secured by *tien*† a large house at Shing-hien for a chapel and residence of the preacher and his family, containing also rooms to accommodate the country members and inquirers who come long distances to the services. The Mission only contributed 160 dollars of the lease money, the rest was provided by the native Christians, with the help of some contributions from Burmah. The Mission has therefore no rent to pay now at Shing-hien. It is also freed from rent at Tsōng-kō-bu by similar contributions. It is our sincere desire to secure buildings at all our stations, so that the Mission funds may be relieved from this heavy item (rent). We wish to do this independent of help from the Mission if possible.

Some of our members have suffered from persecution during the year, and have stood it boldly and firmly. Mr. Valentine read a letter at the weekly missionary prayer-meeting last week, from Mr. Elwin, of Hang-chau, asking prayer for the preacher and Christians at Chu-ki, where a fresh outburst of persecution has just taken place. I believe *all* the native churches and foreigners of Hang-chau met together for prayer last week on behalf of this severely-tried people of God. They stand well, though I have heard of several going back, and of others whose hearts have grown cold. They much need our prayers and sympathy. How sweet it is to know that we are all one in Him.

Our inquirers, too, have been tried. A literary man near Yih-kō-chūn has been a long time coming and going to our chapel there. His wife, one Sunday morning last month, hid his clothes; he borrowed, or got somewhere, some old ragged ones, and marched off to chapel in them; but his wife became outrageous, and flew at him by the way, and after she had done what she liked in the way of cursing and beating him (for he stood it all patiently), she jumped into the pond to drown herself, but was eventually got out by some friends standing by. Since then the man has not thought it wise to persist in coming, so long as his wife continues in her present hostile attitude towards it.‡

I have just heard that my friend Mr. Douthwaite has about 33 persons to examine and baptise this week.

*Shao-hing, March 30th, 1880.*

\* The statistics last year were: Stations and out-stations, 12; native helpers (including Bible-women, students, and chapel-keepers), 18; converts in communion, 141; candidates and inquirers, 28.

† *Tien* is a Chinese mode of renting houses for a period of years—say, three, seven, ten, or more—a certain sum of money being given by the tenant to the landlord, the interest of which is supposed to be the equivalent for the rent. The tenant cannot give up the house till the agreed period is passed, though he may sub-let; nor can the landlord claim it unless he *sells* the property. At the end, the full amount of money advanced by the tenant is returnable to him, or he remains in possession of the house till such time as it is paid. The advantages of this mode of taking a house are—(1) the tenant can count on undisturbed possession for the determined period; (2) the rent cannot be raised; (3) the house is seldom redeemed, so that it is almost equal to purchase, while the cost is less; (4) as interest is high in China, the cost of *tien* generally allows 30 per cent., and sometimes 50 per cent. on the money deposited—i.e., a house for which thirty dollars a-year rent is asked, may often be *tiened* for 100 dollars or less. Our funds do not often allow us to take advantage of this plan, hence many of our mission-houses and chapels have been more than paid for in rent, and are still not ours.

‡ In China a person whose conduct leads another to commit suicide is held guilty of their death.

\* The use of the tin-foil is to coat paper to be made into imitation ingots of silver and dollars, for burning as offerings to the deceased and to the idols. It is supposed to be converted by burning into real money for the use of the spirits.



## Visit to Chen-yuen Fu, Kwei-chau Province.

BY MR. FRANK TRENCH.



**D**O-DAY (April 14th), on arriving at Kiao-k'i, 30 *li* distant from Chen-yuen Fu, the native colporteur and I went ashore for two coolies we had engaged to meet us. They had gone five or six *li* further, so we went on. We soon passed a rapid, where the water was very shallow; but suddenly the bamboo rope by which we were being pulled snapped, and our boat drifted rapidly down the stream. We succeeded in guiding the boat out of the current into still water, and happily no harm was received. How good is our God to all who serve Him!

Soon after this occurrence the two coolies met us on the bank. I left the boat, which had carried us for eight weeks through many dangers, with some regret, especially on bidding farewell to the master, who is a Christian, and his wife whom we trust has been led, through this voyage, to acknowledge our GOD as hers also. We travelled on a few more *li* till we reached a village where we stayed the night in an inn. I conversed with three or four men round a wood fire; none of them could read.

*April 15th.*—Left early and travelled a few *li* before breakfast. The road to Chen-yuen Fu\* lay through a valley. I saw several guard-houses on the hill-tops; they are a protection against robbers, of whom there are many on this road, according to report. The land is poor and but little cultivated.

We arrived at Chen-yuen Fu about noon, and entered the city without any disturbance or ill-feeling being manifested. God provided a good room in an inn for us both. After dinner we took some books and went on to the streets, and into the courtyard of the viceroy's *ya-men*, where we sold many books, and only one bad word was spoken to us in my hearing. Then I was requested to visit the Hien's *ya-men*; I went, accompanied with my native helper, and, according to request, we sent in our cards. As the attendants said it was not necessary for us to go in, I stood at the door of the *ya-men*, and from the top of the steps leading to it, addressed the crowd which thronged the courtyard below. Afterwards I returned to our inn, followed by a man who sat down beside me; and again I spoke to many.

After a little while the colporteur returned; the Hien (magistrate) had received him kindly, and said that he wondered that we had already arrived, as he had only received intelligence of us yesterday; he had wished to send us an escort. The native Christian explained that we were not Roman Catholics, and gave him some idea of our object in travelling and preaching. He was pleased, and granted us permission to stay three or four days, and offered to send an escort with us when we left. Having other better protection we both thought this was not needed.

We again went out with books, and sold a few in shops, as well as on the streets. Whilst speaking on the streets, a Christian (according to his statement the only one here) of the London Mission, asked for a New Testament as his had been stolen. I invited him to our inn and join with us in worship. Returning to the inn tired, could get no rest, so many people one after another came in to buy

books. Three or four *ya-men* servants stood at the door to keep the people from crowding in, but I should have been happier without them. The more one knows and sees of them, the less one desires communication with them; nothing good is spoken of them, but only evil.

In the evening the Christian I met with on the street, came to me, bringing with him two companions, neither of them Christians. I enjoyed meeting with them and speaking of the LORD, and gave the man a New Testament, for which he was very thankful; he said he would teach his companions from the Word of GOD. To each of his friends I gave a gospel.

A native said to my helper, "You have had peace here to-day; before this, whenever foreigners came we always had a riot." GOD has answered prayer in giving us peace, that our stay might be prolonged and that the greater number might hear of Him.

*April 16th.*—In the morning it was wet, but in the afternoon the sky cleared and we went out with books. Less interest was shown in listening than yesterday, but we sold our books. I was only able to converse with a few in the inn as the landlord feared damage might be done to his property if many entered. How good GOD is to us! all is quiet. In my room three visitors said the Roman Catholics had been endeavouring to secure good pieces of ground for building purposes in the town; but had failed to do so, owing to the hostile feeling of the people.

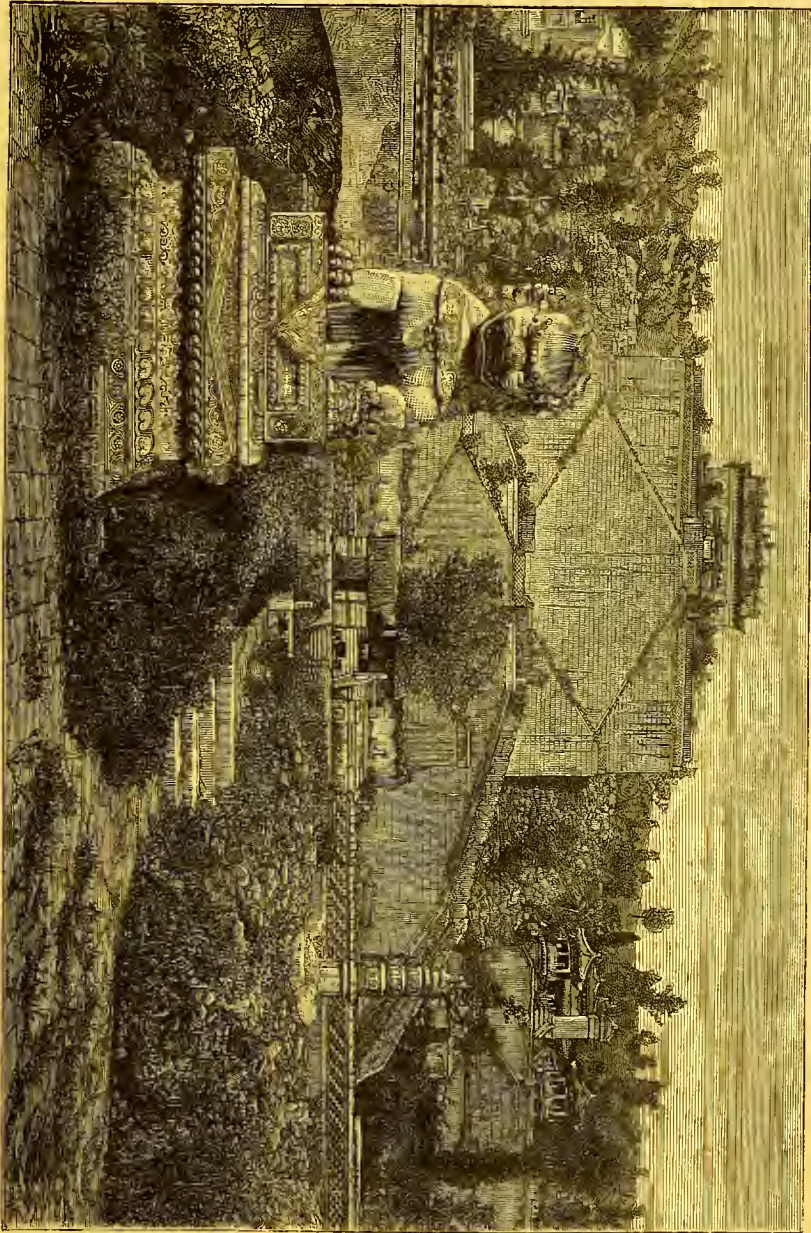
The servants belonging to the *ya-men* again came and said the Hien wished them to escort us on the morrow: again I told them that the people were quiet and that we feared nothing from them, and further we trusted our great GOD in Heaven, to serve whom we had come to their country and province, and had no anxiety.

*Saturday, 17th April.*—It would not have been wise to stay over the Sunday as this was our first visit, so we left Chen-yuen Fu early. As we walked through the streets, though many were about, we heard no bad words. The morning was very beautiful, the mist rose from the ground all around us and gradually dispersed as the bright sun spread its glory. The green of spring everywhere surrounds us, on herb and tree. Our road still lay among the mountains, and there were many steep ascents. We passed many soldiers on the road, and saw many guards at the houses on top of the hills. The houses are very small, but built of stone, and accommodate four or five soldiers. They are generally built on heights so that a good look-out upon the road may be obtained; and in case of a disturbance by brigands, an armistice might be arranged.

In the afternoon, while passing through a small hamlet, I saw a man in great pain. He had had pain in his stomach for two days, and could not work. I opened my box, gave him some medicine, and put a flannel wrung out of hot water to his stomach; in a few minutes he was much better. I sent on the luggage, but remained behind to speak to him of GOD. He was so thankful for the relief afforded that he listened attentively. I was shown the image of Buddha, which he had been in the habit of worshipping, and pointed out to him his sin in so doing. The man said, "Is there only one God?" I answered "Yes," and explained who God was. He promised never to worship Buddha again. I was compelled at last to leave him and hurry on.

\* The city where Mr. Margary's boat was destroyed by the roughs. Special prayer had been offered for a peaceable opportunity of doing work for Christ here, and, as will be seen, it was answered.





WANSHOW-SHAN, NEAR PEKIN.



## Hang-chau, Cheh-kiang Province.

FROM THE DIARY OF MR. W. A. WILLS.

**H**ANG-CHAU, *Monday, March 8th, 1880.*—Paid a visit to the Tartar city, and had opportunities of preaching to groups of the Tartars. The T'ai-ping rebels killed many, and now much of their city is in ruins, and only 7,000 are left; but, alas! what a number to be living in their secluded way without the knowledge of the true God! Doubtless, owing to their relative position to the Chinese, they might not condescend to listen to a Chinaman, even if a place could be rented and opened for Gospel work, but we can pray God to bless our visits, and lead some of their own people to believe in Him, and these might carry on the work among them. The Manchu Tartars look upon themselves as masters and lords, and upon the Chinese as their subjects. The Manchu Tartars and Chinamen shave their heads and braid their tails alike; the former having compelled the latter nearly 200 years ago to adopt the Manchurian national custom of dressing the hair. The Tartar ladies do not compress the feet like the Chinese. Both men and women seem to be bolder and more independent than the Chinese. All the males professedly belong to the army, and are paid by the Emperor. I know of none in this city who are engaged in business. They have occasionally to practise archery, horsemanship, and shooting at a target with matchlock guns. As a class they are indolent, ignorant, proud, overbearing and insolent toward the Chinese. The two races are not allowed to intermarry.

*Wednesday, March 10th.*—On Wednesdays I always spend the morning teaching the boys, and in the afternoon they have a half-holiday. This afternoon they accompanied me to the Gospel-hall, selling books on the way. We sold quite a large number, and had an encouraging time at the hall.

*Thursday and Friday, March 11th and 12th.*—After usual morning Bible-class with boys and household, I spent the time with the teacher, and in the afternoon we went together to the hall.

The assistant pastor and student returned from their journey to Gan-kih. Our friends there have removed into the new place rented last year, and they report two candidates for baptism. I hope (D.V.) to go soon and visit them myself.

*Saturday, March 13th.*—Left for Siao-shan, and in the evening had a good prayer-meeting with the members.

*Sunday, March 14th.*—Commenced with prayer-meeting and Bible-class, and the native pastor, Tsiang Liang-yüong then preached. In the afternoon I took the service, after which we had the communion. It was then my pleasant duty to examine three more candidates for baptism from the village of Yiang-shü-ö. In the evening we had a nice little meeting with the Christians for prayer and praise.

*Monday, March 15th.*—Returned to Hang-chau at 3 p.m. A united prayer-meeting was held by the Christian natives on behalf of several who are bearing very severe and trying persecutions in the villages of Chu-ki, where the C. M. S. have a good work, being largely blessed by God, and many are destroying their idols and worshipping the true God.

*Thursday, March 16th.*—Examined a poor sick man this morning, who is anxious to be baptized. He was

first brought to hear the Gospel through coming for medicine, about a year ago, and since then I have baptized his wife. He was examined some months ago, but the church thought it best for him to wait a little for further instruction. His sickness has become worse, and now all hope of recovery is past, and he again asks for baptism. I had a very happy time with him, then the pastor came, and we both talked to him about the doctrine. He said, "I expect to die in a few days;" and upon my asking where he thought his soul would go, he promptly replied, "To heaven." "Why?" "Because Jesus on the cross died to save sinners; I am a sinner, and I trust Him to save me." "But," said I, "if you die before you are baptized, do you then expect to go to heaven?" "Oh, yes," he said, "because it is the blood of Jesus that saves the soul." "Then why do you, in your weak and dangerous state, wish to be baptized?" "Because," said he, "it is the duty of every Christian to obey the commands of Jesus, and not be ashamed of Him. I worshipped idols for forty-two years, and was not ashamed of the devil's works, and now, before I die, I want to let my sons and neighbours know that I am not ashamed of the doctrine of Jesus Christ." We asked him many other questions, one of which was, "Are you not afraid of the cold water doing you harm?" He replied, "Oh, no, I don't fear that, because I have prayed to Jesus to help me." We left him, promising to baptize him the next day, if he was spared.

*Wednesday, March 17th.*—Morning, boys' classes: At two o'clock we met in the chapel for the baptismal service. The deacon, students, boys, servants, and a few of the members were present. While singing the hymn, "I'm not ashamed to own my Lord," the poor sick man came walking up the aisle, leaning on a long staff and breathing heavily. After a short address he was led to the baptismal pool by the assistant pastor and a student, then taking his hand and addressing a few words to him, we went down both into the water, and in the name of the Trinity I baptised this dear brother. He was received again by the pastor, student, and rejoicing wife; while the congregation joined heartily in singing, "Praise God from whom all blessings flow."

After this service I went out with my teacher to the Tartar city, taking with us a number of Bibles, books, and tracts. At first we met with some roughness of speech from them, but after a little talking they were more willing to listen; and we sold ninety books; some bought a Bible, others tracts or small books. I do trust and pray that those who bought may read them, and that through these books and the words spoken some may be led to the Saviour. I hope (D.V.) to go occasionally to this city and preach to these poor benighted Tartars.

In the evening we had our weekly singing-class.

*Sunday, March 21st.*—After the morning meeting I had the pleasure, in the name of the church, to give the right hand of fellowship to the sick man baptised last Wednesday, giving him for his motto, "My grace is sufficient for thee; for My strength is made perfect in weakness." He was very weak and ill, but very happy, trusting in Jesus. While he was taking his evening meal (5.30) he suddenly threw up a great deal of blood. They at once sent for me, and in a few minutes I was by his side, but too late to do anything for him. In a few seconds after-

wards he passed away quietly and without a struggle, and thus—

“Another voice on earth was still,  
Another life was gone;  
Heaven's joys another heart did fill,  
Christ's love another song.”

*Monday, March 22nd.*—To-day we buried our brother. The coffin was brought to the chapel, where a service was held, after which four members carried the coffin to the cemetery belonging to our church, a distance of three miles; and the poor widow walked behind all the way. On arriving at the ground we had to set to work and dig the grave; and while we were doing this the widow leant on the coffin and wept. The grave dug and the coffin lowered, I concluded the service by repeating a few texts and prayer. While the members covered the grave I gave an address to the people gathered, and urged all to seek at once the Saviour, and worship the living and true God.

The widow is left with two sons and two daughters. The eldest girl is already betrothed, the second girl is seven years, and the boys five years old. She has been much sustained through her heavy trial, and seems hardly able to express her feelings of praise and thanksgiving that her dear husband was led to the Saviour, and had the privilege of partaking of the Lord's Supper before he died. She is left wholly unprovided for; but He who has promised to be the Husband of the widow and Father of the fatherless, will surely provide for her and her little family. The deep feelings this scene has stirred up within us you can better imagine than I can describe. Admitted as a member into the church militant in the morning, and ere the sun was set he had joined the church triumphant! Oh, may the Lord prepare us all to meet Him whenever He may come to receive us to Himself! May we be found waiting and watching, ever ready for the command, “Come!”

## Tidings from the Nung-hwa District.

FROM MR. WILLIAMSON.

**T**HE CLOSE receipts for the last remittance, which, I am glad to say, came in time to enable me to meet the requirements of the Chinese new year. On Saturday, January 24th, I was at Ning-hai, and we spent the forenoon in special prayer for funds, especially as it was the end of the year, and the rents at T'ien-t'ai and Si-tien were also due. A few days after my return here, I received the remittance which enabled me to send money to pay wages and rents and discharge all our obligations.

On Sunday, the 25th, we baptized four persons at Ning-hai; one was an old woman, over seventy, the other three were the son-in-law, daughter, and granddaughter of Mrs. Shih, the Bible-woman, who reside about three miles outside the north gate of the city. The husband is a quiet, honest, industrious man, and the wife is an intelligent woman; the daughter is only eleven years old, but is a believer. Her answers, when being examined, were surprising.

Soh Yuih-ling and Shih Siao-ting spent about a week preaching among the hills to the westward of Ning-hai, chiefly at a village where Kyiao-yiao's daughter is now residing. Her husband is in the meantime working at Ning-hai. They felt much encouraged by their visit to that village.

We have made some repairs on the property we recently

purchased at Ning-hai, but we have been unable to complete them, though it is desirable to get the place habitable as soon as possible. I have expended all the balance of the purchase money I had in hand, but there is still a gable wall to build up and sundry other repairs needed, that may probably require thirty or forty dollars more.

Here we hope to baptize two or three persons next Sabbath; the following one I hope to visit Ho-zi. They have now got their new meeting-room ready, with the exception of the windows, and expect us to be present at the opening.

At T'ien-t'ai there are several hopeful inquirers, and all seems going on pretty well there, but they are much in want of a better place of worship.

*February 17th.*—On Sunday last we baptized three here: two from a village about half-a-mile to the east of Do-gyiao; and the wife of our cook. A young man who is a candidate for baptism is at present with Mr. Whiller, at Ningpo. There are several others manifesting some interest. The appeal for prayer in the December number of CHINA'S MILLIONS has not been in vain.

My foot is nearly well again, and I hope, in a few days, to lay aside my crutch. Mrs. Williamson keeps well, only her sight is not improving; but we have reason to be thankful she is as well as she has been for some time. Our little ones are both well.

## T'ai-chau—Cheh-kiang Province, E.

*Notes on the Work of the Year, from June 1, 1879, to March 31st, 1880.*

BY MR. W. D. RUDLAND.

**T**HE PAST YEAR has been one of sifting, rather than of increase. The enemy has been very busy with the young converts, endeavouring to turn them from the faith. Some have been taken in the snare, while others have resisted and have become conquerors. We have much to mourn over, but we have

much more to thank and praise the Lord for. The majority of the young converts have stood fast, and though the number of candidates has diminished, yet the work is more solid than it was before. We have had to exercise discipline in a few cases, and I think this will help to keep back those whose profession is not sincere.



Since June 1st, 1879, there have been :—

Baptized	...	...	...	...	15*
Restored to fellowship	...	...	...	...	3
Suspended from do.	...	...	...	...	3
Total number baptized to March 31st, 1880					142
Remaining in communion on do.					120

Thus we have much to thank God for, when we remember that ten years ago there were only two members in this whole district.

Some progress has been made during the year in the direction of self-support. At Yiang-fu-miao the Christians are trying hard to complete the payment for the building they have bought, but they have not yet accomplished it. A new chapel is much needed here, and the Christians have contributed thirty dollars towards it.

There seems to be a good work going on among the women in this city at present. Mrs. Rudland finds many open doors for visiting among them. The mission press has been removed here, a primer has been printed in this dialect; a hymn-book is in course of preparation, and also a version of the New Testament in this dialect.

We have just lost a valued helper. From the first time he entered the chapel he was a regular attendant, and took a deep interest in all that went on. He was baptized in April, 1871, and was one of the first received after I took charge of the work here. He was a steady and consistent Christian, and in due time his wife was also brought

to Christ and baptized. This was a great comfort to him, and he praised the Lord for it. She fell asleep before her husband, in 1874. He began work for the Master as soon as converted, and in 1874 was sent to the city of Sien-kii in company with another Christian (now a native helper) to open a station there. This was done, and the Gospel has since been preached there. For the past few years he has been at the Dien-tsi station, where he has been a steady and consistent worker. He fell asleep after a few months' illness from consumption. He was here during the last weeks of his life, and showed a bright and real faith in Jesus; and also manifested much patience in his suffering. The only thing which troubled him was leaving his son and daughter, who are left orphans among heathen relations. We trust that in due time, in answer to his many prayers, they will be converted.

He was followed to his grave by about twenty of the native Christians all in white. We first had a short service at the chapel, where the coffin lay, then the procession started for the place of burial outside the east gate. All was quiet. No crackers sounded, nor beating of gongs, no wailing and shouting was heard, as is the usual custom amongst the heathen. This has been much talked about in the city, and we trust may be used of the Lord. He is now "for ever with the Lord," reaping the reward of his labours.

We still have much need of larger and better places of worship in several of the stations, and of more reliable native helpers. These, we trust, the LORD will provide.

## Wun-chau—Shch-kiang Province.

*A Brief Report of the Work of the Year 1879-1880.*

BY MR. GEO. STOTT.

**THE** WORK during the year has been, on the whole, encouraging and progressive, especially in the country.

### CITY WORK.

In the city much indifference is manifested by most of those who come into the chapel; but at present there are a few inquirers who give us hope that the truth has reached their hearts. They have attended all the services regularly for some months, and one of them, who keeps a bamboo store, has closed it on the Lord's day for a month. I do hope and pray that he may be able to let his light shine and bear testimony for the Lord Jesus.

More women are coming regularly now than formerly, and one has been giving evidence for some time of conversion to God, and will probably be baptized soon; there are others in an encouraging state of mind, but I should not like to say anything very definite about them at present.

The boys' boarding-school has been discontinued, but some of the children still come as day scholars. At present we have five boys; two of them board here—one the son of Mrs. Liu, the Bible-woman; the other the son of one of the Christians in fellowship, who feeds and clothes him.

In the girls' boarding-school there are nine pupils. I hope this work will increase soon, if the Lord will. Women here get no education, and only old women have any opportunity of hearing the Gospel, except it be taken

to their homes by one of their own sex. A new school-house has been built during the year, capable of accommodating about thirty boarders. We have rooms in the same building, into which we moved some time ago: being so near, the girls are always within sight or hearing.

### COUNTRY WORK.

At the out-stations there is more encouragement. About ten or fifteen meet on the Lord's day at P'ing-yang, and the native assistant instructs them in the Scriptures. One man was baptized there lately, and his wife will probably be baptized on the first opportunity.

At Loh-tsing, four or five attend regularly on the Lord's day to hear the Word. The assistants there, as well as at P'ing-yang, are out in the country nearly all the week, travelling from place to place, seeking after those who are interested in the truth, and endeavouring to instruct and lead them to the LORD JESUS.

At Ch'u-chau there are six or seven regular attendants who meet on the Lord's day to hear His Word read and expounded. They also come together every night, when the assistant reads and instructs them, and leads them in prayer. No one has been baptized yet, but I do hope, it may not be long ere some are received.

During part of the year some of the country inquirers suffered a good deal of persecution from their heathen friends and relatives; three of them had to flee from their homes and families to save their lives. One took refuge in our house for three months; the other two were over a month ere they could return to their homes. One pleasing feature was that they never once spoke of com-

\* T'ai-chau, 2; Hwang-yung, 9; Yiang-fu-miao, 3; Dien-tsi 1—Total, 15.

promising the matter with their persecutors by returning to paganism ; they have been in fellowship now for some months, and are walking consistently.

Mrs. Stott and Mrs. Liu (the Bible-woman of whom you have heard), who visit the city inquirers on stated days, also make journeys into the country. Not long ago they went to a large village near the mouth of the river to visit some inquirers, and eight women returned with them in the boat, and remained some days for instruction.

They also lately visited some Christian women on the Dong-ling hills and the adjacent villages, and were able to stir up a spirit of inquiry among those who were previously interested, and to instruct and encourage those already in fellowship.

Mrs. Stott had to return home to allow me to pay my monthly visit, but the Bible-woman went down to the station beyond the hills, and remained some time, visiting all the women in fellowship, as well as those inquiring. Her visit was much appreciated by all, and I doubt not productive of good. Another woman, who lives on the second range of hills, about fifteen miles from the Dong-ling station, has given evidence for some time of a change of heart, and will most likely be baptized when I pay my next monthly visit.

#### ADDITIONS AND REMOVALS.

During the year we have received into fellowship twenty-one persons—fifteen men and six women ; five of them are from the city, and sixteen from the country.

One sister has died during the year, aged seventy-nine years ; she had been in fellowship for seven years, and for nearly six years was the only female in fellowship. She was never a very bright light, but lived consistently all the time.

#### THE PROSPECT.

So far about last year's work. I am trying to arrange for more itinerant work this year in the P'ing-yang district. There is one place south of the P'ing-yang river where there are nearly 2,000 villages ; there are 1,200 towns which have public theatrical stages, but besides these there are the smaller places, which have not got them. I am anxious for the two evangelists, Z-nyün and his companion, Sing-t'seng (who is able to talk well, and has been the means of bringing several persons into the church), to spend the best part of this year among these villages. There are many vegetarians in them, and I generally find them more thoughtful than the mass, and better able to understand.

I hardly know what to do to stir up a spirit of inquiry in the city. To-day, for instance, a good many people were present in our chapel, but it seemed one of the most barren days I ever had : hardly any one cared to *listen*, although some remained over an hour. The chapel and book-shop have now been open for nearly nine years, and during that time many thousands every year have heard more or less of the Gospel, and yet we see very little fruit, but it may not be lost if it drive us closer to God, from whom all power comes.

## Departure of Missionaries for China.

**ON** Wednesday, November the 10th, Miss Agnes Lancaster, from Plaistow, and Miss Emily Kingsbury, from Walthamstow, left London for Paris, *en route* for Marseilles, where they embarked for China, on the 14th. They go by the Messageries Maritimes steamer *Anydyr*, and are due at Shanghai, December 27th.

On Wednesday, November the 24th, Mr. Wm. Cooper, from Gourock ; Mr. Thomas Grotheroe, from London ; and Mr. David Thompson, from Glasgow, will (D.V.) leave London for Marseilles to proceed to China, by the Messageries Maritimes steamer *Pei-ho*. They will be due at Shanghai, January the 10th, 1881.

We ask for these our sisters and brethren the prayers of all our readers. Already many have united in commending them in prayer to the care and blessing of God, for their voyage and work. At the Conference Hall, Mildmay Park, on Sunday evening, October 31st, special reference was made to their departure by Mr. Reginald Radcliffe (the preacher for the evening), and an opportunity was given to our brethren to tell how they had been led to devote themselves to mission-work, and to express their earnest desires for the prayers of those present.

On Monday, November 1st, our friends were warmly welcomed at the Metropolitan Tabernacle, by Rev. J. A. Spurgeon (in the absence through illness of his brother, Rev. C. H. Spurgeon). Here again brief addresses were given by our brethren, and many earnest prayers were offered on their behalf.

On Wednesday, November 3rd, a meeting was held in Wood Street Chapel, Walthamstow. The Rev. W. H. Hooper, who for many years had been pastor of the church, presided. As Miss Kingsbury had long been a

member and worker in connection with this church, the occasion was one of special interest. Brief addresses were given, and Mr. Hooper, Mr. H. Varley, junr., and others commended them to God in prayer, specially referring to the one who was going from their midst.

On Thursday, November 4th, a similar meeting was held in the Salter's Hall Baptist Chapel, Essex Road, James E. Mathieson, Esq., Secretary of the English Presbyterian Missions, presiding.

On Monday, November 8th, a very cordial welcome was given to our friends at Clapton Hall, where an unusually large number had gathered to unite in commending them to God. Here kind and most appropriate words were addressed to those who were so soon leaving, and earnest prayers were offered for them, and for the spread of the Gospel in China.

On Tuesday, November 9th, a meeting was held in the Union Congregational Church, Plaistow, Rev. R. Partner presiding. The attendance was very large, and the meeting was one of peculiar interest, Miss Lancaster having long been a member of this church, and for nine years a teacher in the Sunday-school in connection with it. The words spoken, the prayers offered, the very hallowed influence which prevailed, will not soon be forgotten.

On the evening of Wednesday, November 10th, our two sisters had to leave London for Paris, *en route* for China, and in the afternoon of that day friends gathered once more to commend them to God and to the word of His grace, and this time in the large room of the Mission, at No. 2, Pyrland Road, where our friends had so often united themselves with others in prayer for China, and for the labourers there. The occasion was one to be remem-



bered—while solemn and affecting, a holy joy filled the hearts of those who were leaving, and the hearts of many of their relatives and friends. This found touching expression in the prayer of the father of one of our sisters, as he, in a voice quivering with emotion, gave thanks to God for His goodness to her all through her life, and for the honour He was now putting upon her, and upon him, in calling her to go as a missionary to a heathen land.

Mr. Hooper (who had been Miss Kingsbury's pastor) was present, and addressed our sisters in encouraging words, some of which were as follows:—

This is a parting service, and I have been asked to say a few words specially to the dear sisters who this evening are to start for China. It would be easy for me to dwell on the painful side of our meeting, but I feel it right to speak of the other side, and address them, not in the language of condolence, but congratulation.

Can I do otherwise? You, my dear sisters, have been long and earnestly praying that God would call and qualify and send you forth as missionaries to the heathen. Shall I commiserate with you that your prayers are answered? No, rather let me rejoice with you, and call upon you to rejoice that God, the Hearer of prayer, has graciously fulfilled His promises.

From early childhood one of you, I know, and I believe both have desired to become missionaries. Some of our most ardent and cherished desires may never be realised, and the reason for this it would not be difficult to find: we have listened to the voice of inclination without any regard to the will of God, or at least have not made that will paramount; and the result has been that our Heavenly Father has, in His grace and wisdom, left our wishes ungratified. But this desire of your hearts, which has been growing and deepening as years have gone by, is now on the eve of fulfilment. Is not this a reason for rejoicing? We do rejoice together because your loving Saviour has set before you an open door, and we hope and pray that it may be to you an open door to happy, holy service for Him.

And now I would not have you or others think that you are going out alone. You are not going to make this great journey and to labour in that distant land alone. There is Another going; you beloved sisters in Christ we see before us, but there is ONE whom we see not, who will be with you always and everywhere.

Could your eyes be opened as the prophet prayed that the eyes of his fearing, doubting servant might be, you would see that you are not left to go forth alone.

Has not your beloved Saviour said, "Lo, I am with you always, even unto the end of the world." Yes, and I would have you know that that promised Presence is a reality. It may be before long that you will begin to feel loneliness, and thoughts of home and friends you have left may cause you to be cast down. I beseech you at once to meet this by thoughts of that dear Presence that cannot fail you.

You may, in the contemplation of the journey and the labour before you, have been ready to adopt the language of God's servant Moses, when called to an office and work for which he felt so unfitted, "If Thy presence go not with us, carry us not up hence." But you may go beyond this and say, "Because Thy presence goes with us, we will gladly go whithersoever Thou dost send."

Of this you may be assured. Many loving hearts will be lifted up to God in prayer on your behalf—not only that you may have a peaceful and prosperous voyage, but that your health may be preserved, and that grace may be given to you to labour for Christ happily and successfully among the heathen of China.

I am not qualified to speak to you about the difficulties and perils that lie before you in that great land, there is

one present who could, and probably has already told you much on the subject. That your work for Christ will be attended with difficulty, and even peril, I can well believe; but we are confident that your Lord will be with you, His arm encircling you, His hand guiding you, His power shielding you, and with confidence we commend you to His care and love and faithfulness.

Other meetings were held as under:—

On Monday, November 15th, in the Wesleyan Chapel, City Road, London, Rev. W. Williams presiding. Mr. Protheroe had long been a member and worker in connection with this place, and notwithstanding very unfavourable weather the attendance was good.

On Wednesday, November 17th, in Park Chapel, Arlington Road, Regent's Park, Rev. J. C. Harrison presiding. At the close of this meeting Mr. Harrison addressed to the brethren words peculiarly adapted to encourage them not only while they were contending with the difficulties of acquiring the language, but in all their work in China.

On Thursday, November 18th, at the Young Men's Christian Association, Aldersgate Street, London, George Williams, Esq., presiding. Of this very interesting meeting we hope to give a brief report in CHINA'S MILLIONS for January.

At every meeting, particulars were given concerning the work in China, and showing the need for more labourers. Meetings more full of encouragement and blessing we have never had. Those going out have been greatly cheered and strengthened, and we cannot doubt that many who remain at home have been led to feel a deeper interest in the condition of the multitudes in China to whom the Gospel has not yet been made known.

Those who have been praying the Lord of the harvest to send forth more labourers into the harvest will rejoice in the going forth of these new labourers. The number of our missionaries will now be increased to seventy. Thanks be unto God for so many! If all these have grace to be faithful, earnest, devoted servants of Christ, who can estimate the blessings which will flow from their labours! How many hearts, now full of sorrow, weary and heavy laden, may find rest, and peace, and joy through the knowledge of Him whom to know is life eternal! But what are they among so many? In one province (KAN-SUH), with its fifteen millions of inhabitants, we have *one* missionary; in another (SHEN-SI), with its ten millions, we have *one* missionary brother and three sisters; in another (KWEI-CHAU), with its five millions, we have two brethren and three sisters. In these provinces, we have four brethren and six Christian ladies—in all, ten missionaries. And these are the only Protestant missionaries in these three provinces, which together contain thirty millions of Chinese. These people are accessible. The fields are white unto the harvest. Shall we cease to pray the Lord of the harvest to send forth labourers?

And if labourers, earnest and well qualified, and eager to go, offer for the work, shall we refuse to send them? Such are offering, and concerning them we need guidance as to which of them should go, and when. Before many weeks are over, we hope to be able to announce that those now going are being followed by others. We ask the prayers of our readers to this end.

"The heathen perish; day by day,  
Thousands on thousands pass away!  
O Christians! to their rescue fly;  
Preach Jesus to them ere they die.

"Wealth, labour, talents, freely give—  
Yea, life itself, that they may live;  
What hath your Saviour done for you!  
And what for Him will ye not do?"











